

**THE**



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JOHN MILLARD HELM



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**STATEMENT OF PRINCIPLES.**

THE CHRISTIAN CENTURY advocates—

1. The fundamental verities of the Christian faith as revealed in the Word of God.
2. The supremacy of Jesus Christ in all spheres of human life—individual, social, industrial, civil and religious.
3. The union of all the people of God in fellowship and service upon the teachings of our Lord and of the Apostolic Church.
4. The thorough, systematic and reverent study of the Holy Scriptures.
5. The enrichment of the religious life and of Christian worship.
6. The equipment of men for effective Christian work through the regenerate life and the appropriate means of Christian culture.
7. A ministry full of faith and the Holy Spirit, consecrated in life, trained in intellect, and devoted to the Church of Christ.
8. The extension of the Kingdom of God by all individual and co-operative agencies.

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In order to induce a large number who are not enjoying the benefits of The Christian Century to give it a trial we will send it from the time the subscription is received till January 1st for 25 cents.

To the one sending us the largest number of these trial subscriptions before October 1st we will send free of charge one copy of our elegant \$6 Art Edition, Combination, Self-Pronouncing Teachers' Reference Bibles.

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The Christian Century Company,

## CHRISTIAN MELODIES POPULAR

No song book has ever been produced that so completely and admirably fills the requirements of our churches as does Christian Melodies. It has songs suitable for every occasion and for every department. It is especially well adapted to Evangelistic, Sunday-school and Endeavor services, as well as for regular church purposes. It contains many fine solos, quartettes, etc., has many of the most popular hymns that have been in use, besides the large quota of new up-to-date songs by the ablest song writers. Its extraordinary merit is attested by its unprecedented reception. Everyone who uses the book is delighted with it. From every quarter come words of highest praise and commendation. We have space for but few specimens of letters received from parties who have used the book.

Some time ago we received one hundred copies of "Christian Melodies," and wish to say in behalf of the Sunday school and church that we are more than pleased with them. We have had several visiting pastors recently, and when shown the books they could not believe they were the books you advertise as premiums. Those who receive The Century, to whom I have spoken, are satisfied with the paper. I thank you for what you have done for us, and hope you may enjoy unbounded prosperity with your good work.

Jas. S. Hofer, Perry, Iowa.

"Christian Melodies" appears to be a song-book of rarest merit. After using it in our church and Sunday school for about three months, we are of the opinion that it contains a larger percentage of first-class pieces than any book on the market. Of course, we cannot tell how long they will "wear," but we have sung many of them over and over again, and they seem to get better. Besides this, we are continually discovering that they are just as good as those that we thought couldn't be excelled. Whoever does not like the book must either not examine it closely—perhaps is not able to—or else is not gifted with a good judgment of such things.

J. H. Painter.

The Christian Century Company.—We have secured twenty-seven subscribers for your paper, and have received 106 of your song-books, and must say that we are more than pleased. Our church is simply delighted with them. We find more good songs than in any book of the kind we have ever used. Your offer is by far the most liberal offer we have ever had. Your paper is well received. May God bless you and enable you to go on doing good.

J. A. Brown, Minister, Easton, Ind.

The Christian Century Company, Chicago, Ill.—Dear Brethren: I write to thank you for the song-books we received as premium. We are very much pleased with them, and the people that have the paper think it is a splendid paper. I think it grows better all the time. Hope soon to have another list of subscribers to send, so as to get more song books.

Mrs. D. R. Battey, La Junta, Colo.

My wife and I have gone carefully through "Christian Melodies" and critically compared it with other books of the same size. It is vastly superior. The old songs are a splendid selection. There are a number of choice Sunday school songs and an unusual proportion of fine solos and duets. You have the best music book of its size and price we have seen.

E. T. Nesbit, Calusa, Cal.

Bro. Nesbit is a fine musician, having made it a careful study for many years. His wife is also an accomplished musical artist. For a number of years she was in charge of the musical department of Drake University. Such an unqualified recommendation from those so competent to judge should have great weight.

Christian Century Company.—Dear Sirs: "Christian Melodies" received. We are much pleased with them. I don't think I ever saw a better collection of music for all classes of services. I will be able, I think, to send you more subscribers for The Century. Your brother, L. C. Rhodes, Dayton, Va.

"Christian Melodies" is the best song book in the brotherhood—the best music, most new songs, the best gospel in song and the author has spoiled the least good tunes to make some of his own, as is so frequently done."

Bert H. Sealock, Singing Evangelist, Eureka, Ill.

"Our church people have been using 'Christian Melodies' for some time and like the book better and better as they get acquainted with it. They have three other good singing books, but have discarded all and use the 'Melodies' exclusively."

R. H. Barnes, Raritan, Ill.

"We have now been using 'Christian Melodies' several weeks and find them eminently satisfactory. I have heard many expressions of opinion and all in terms of praise. Personally also I am much pleased with the book. The Century also is winning its way to the hearts of our people, as it richly deserves. Every issue contains an abundant supply of information and uplifting thought. I hope The Century may reach and hold a wide circulation."

F. W. Collins, Kellogg, Iowa.

"The church at Eugene, Oregon, where I serve as pastor has used 'Christian Melodies' since last November, and like the book better all the time. They pleased the people in our great convention. Orders will surely result from their use there."

Morton L. Rose, Pres. Oregon State Board.

The Christian Century Company, Chicago.—Kindly accept the appreciative thanks of the congregation here for the "Christian Melodies," and also for The Christian Century. They both have met with decided favor with us. The "Melodies" we have been using in both Sunday school and church services for the past four weeks, and so far they have given splendid satisfaction.

Mrs. E. J. Cochran, Center Point, Iowa.

The Christian Century Publishing Company, Chicago, Ill.—Dear Brethren: I have examined "Christian Melodies" carefully and have sung many of its songs, and cheerfully commend it as an all-around book for all-around purposes. It is good for Sunday school, Endeavor work, and for the church.

Simpson Ely, Singing Evangelist, Kirksville, Mo.

The Christian Century Publishing Company, Chicago, Ill.—Dear Sirs: We have received the "Christian Melodies" ordered, and, after several weeks' use, find them very satisfactory indeed, and the subscribers to The Century express themselves very favorably indeed as regards the merits of the periodical.

D. H. Bower, Buchanan, Mich.

The introduction of this song book into your church, society or Sunday-school will add new interest and delight to the service. They are now being offered on such liberal terms that they are within the reach of all who desire them. By raising a club of subscribers for The Christian Century, our best family religious paper, a full supply of these books may be obtained without cost. In this club your own subscription would mean the addition of three or four of these books. You will gladly do this I am sure. You can pay \$1.00 for these books and the same dollar will bring to your home weekly for one year The Christian Century.

# THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

AND THE CHRISTIAN TRIBUNE.

Vol. XVII.

CHICAGO AND WASHINGTON, OCTOBER 11 1900.

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## The OUTLOOK.

### THE MASTER'S FACE.

No pictured likeness of my Lord have I;  
He carved no record of His ministry  
On wood and stone.

He left no sculptured tomb nor parchment  
dim,

But trusted, for all memory of Him,  
Men's hearts alone.

Sometimes I long to see Him as of old  
Judea saw, and in my gaze to hold  
His face enshrined.

Often amid the world's tumultuous strife,  
Some slight memories of His early life  
I long to find

Who sees the face, sees but in part; who  
reads  
The spirit which, it hides, sees all: he  
needs

No more. Thy grace—  
Thy life in my life, Lord, give thou to me;  
And then in truth I may forever see  
My Master's face.

—Sunday School Chronicle (London).

### What War Costs.

It will require \$20,000,000 to complete the work on ships of war now under way of construction or authorized. And this is a small item of what it is yet to cost. War is costly, not simply in money but in the destruction of the finest sentiments of a people and by its unavoidable debasing

### Imperialism and Militarism.

The Congregationalist says that imperialism is "the policy of conquering other nations for the sake of the spoils" and that militarism is "the policy of maintaining a large standing army for the success of imperialism." These are not only witty but true definitions. Can any true civilization abide these two gigantic evils? And yet the civilized nations of the world have gone mad over them.

### Irreverence.

Arlo Bates said, "Irreverence is the deformity of a diseased mind." If this is true, then it is a form of insanity; and it is doubtless true. The lack of reverence for divine things and human beings is painfully manifest in many places. It stands for deterioration of mind. Where one has the power of seeing, there is always reverence. One may judge of his moral sanity by his degree of reverence.

### "The Master Christian."

That brilliant but somewhat erratic genius, Marie Corelli, has made a great hit with her latest book, "The Master Christian." With fine irony she dedicates the book to "all those churches that quarrel in the name of Jesus." The heart of the book is a plea for sincerity in religion. Pomp and splendor and pageantry are contrary to the religion of Jesus, which she would like to see restored according to Christ and the apostles. This not in so many words, but it seems to be the burden

of the book. So the people are sick of the inventions of men added to Christ's religion, and want to restore the ancient apostolic faith and order. This is the cry of the finest hearts and the most masterful minds of our times. It prophesies much for the future.

### Our Criminals

At the recent meeting of the National Prison Congress Mr. Eugene Smith, a statistician and penologist of repute, estimated that the 250,000 criminals in the country cost \$600,000,000 annually. This is the amount lost by the selection of a criminal career by so many persons. There are economic questions involved in sin. Literally sin does not pay, but how much it really costs only the books at the day of judgment will show.

### The New Fashions.

The fashion plates this autumn make strange-looking beings out of women. The Interior does not "know whether fashionable women are really making the horrors of themselves that are depicted in the periodicals," but does know that "it is the snakiest contortion to which a human body was ever subjected." The changing fashions, with some of the ridiculous things brought along, are a good index to the restless heart of worldliness, which seems to think one of the chief questions of life is "What shall we wear?"

### The Strike Situation.

It is reported that the number of miners now out of the coal mines in Pennsylvania on a strike reaches 134,000. An offer of an increase of wages 10 per cent fails to induce the idle men to go to work again. They have other grievances. It is to their credit that money cannot corrupt them to injustice and that they are willing to suffer rather than yield their rights. In the meantime the signs are that the strike will be long and ugly. Some are already getting hungry. Foreigners are arming themselves. Women have mobbed a band of Italians who sought to take the places of some of the strikers. How far short of civil war is such a situation? And the law seems to have nothing to fit it. It is surely time that such a grave defect should be speedily remedied.

### Opportunities Before the Church.

Rev. Charles M. Sheldon, D. D., has contributed a long article to the Congregationalist on "Some Opportunities Before the Church To-day." He says the first of these great opportunities is the opportunity for the union of Christendom, and believes the method must be practical rather than dogmatical. Among other opportunities he mentions the temperance question, Christian business, Christian statesmanship, Christian journalism and organizing and training the young for Jesus Christ. One of the charms of Mr. Sheldon is that he is definite. He lays his fingers on the sore spots. This also brings criticism. The preacher may say nearly everything if he makes it abstract,

but when the principle is applied in the concrete it nearly always meets opposition. That is to be expected, for religion is the "good fight of faith."

### Does Science Tend Toward Religion

We have long read of the conflict between science and theology. It will likely continue for sometime to come. But the true scientific spirit is essentially religious because it must be free from prejudice and moved by an active desire to know the truth. Preaching to members of the British Association for the Advancement of Science, Rev. R. T. Horton expressed the opinion that the time will come when science will not only require a man to be religious, but will bid him be a Christian, a comparative study of religions and the scientific study of Christian experience having driven her to that position.

### The Conquest of the Philippines.

Mr. John Foreman, in the September "National Review," says that to secure peace and order in the Philippines, "two conquests must be made—the military and the moral." Had not war-mad people done despite to the situation and rushed in with dripping sword and smoking cannon the conquest could most easily have been made by moral forces alone. Jesus Christ was not mistaken when he said that love would conquer the world. The mistake of man has always been that force could do it. All history proves force a failure and nearly two thousand years of conquest by the might of moral influence proves that Jesus was not an impossible dreamer.

### The Chinese Puzzle.

"The powers" and the United States are having considerable trouble with the Chinese situation. The puzzle is to know what measure of wrath to inflict upon China for the terrible crimes of the "Boxers." Russia and France have agreed upon a scheme and come forward with these propositions as the key to the situation:

"First—Punishment of the guilty Chinese officials.

"Second—The interdiction of the trade in arms and munitions of war with China.

"Third—Payment of an indemnity to the powers.

"Fourth—A sufficient Chinese guarantee for the future."

The second proposition is especially to be commended. There is hardly a greater crime against a people of vicious propensities than to put into their hands instruments of warfare. Power, holiness and light should always be associated. Along with the prohibition of arms and munitions of war should go another—the prohibition of spirituous liquors and opium. These have slain more than guns. But "the powers" and the United States have not the moral power necessary to give courage enough to take this elementary step toward the higher civilization.



## EDITORIAL.

### FUNDAMENTAL VERITIES.

In this day of specialization there is no danger of losing the larger vision. God, Duty and Immortality represent such great realities that it is sometimes difficult for the human heart to grasp these fundamental verities. In Our Message on "The New Evangelism" we called attention to the fact that back of what is commonly called the "first principles" lie the fundamental verities of the Christian religion. Faith in the Lord Jesus Christ, repentance toward God and obedience in baptism must be insisted upon as strenuously as ever. Indeed, the universal feeling for Christian unity makes clearness of statement in regard to conversation even more imperative. But the reality of God's presence and His character—all-loving and almighty—needs to be brought home to the human heart again and again. The revelation of God in its fullness, as disclosed in the Holy Scriptures, needs to be studied over and over. The reality of the living Christ in human history and in human hearts; the power of the Holy Spirit as He works through the divine institution which is the "Church of God in all ages"; the reality of sin and its wages—death; the certainty of salvation through the atoning death of Christ and of eternal life through the power of His resurrection—these are all fundamental verities which must be emphasized frequently in our teaching and preaching.

#### The Reality of God.

God is the most real being in His universe. Not only is "the whole round earth every way bound by gold chains about the feet of God," but "closer is He than breathing, and nearer than hands and feet." The great poets and prophets of Israel felt the reality of God as a burning fire in their bones. God bore the children of Israel in His everlasting arms as a tender nurse bears a young child. He drove out kings and peoples and gave His chosen nation a place and a habitation. Yet they forgot God again and again. He gave them a king who sang: "The heavens declare the glory of God; And the firmament sheweth His handiwork."

Still the people forgot God and lusted after evil things. The chosen people of God were never more orthodox than when the Word of God became flesh and dwelt in our midst. Yet the very people who were so punctilious in the ritualism of religion, when they saw God translated in terms of flesh and blood and serving sinful men, crucified Him. In this commercial age "God of our fathers" is a timely poem, "Lest we forget! Lest we forget!" While we are insisting that faith precedes repentance and obedience precedes pardon, let us not be atheists in our daily life or forget to build our trust on God or godlike men.

#### God in Nature.

In the first chapter of Genesis the word God occurs thirty-three times. The Creation Hymn throbs with His presence. He is there set forth as the great architect of the universe. In this introspective age,

when so great emphasis is placed upon the immanence of God, it is well to remember the transcendence of God. He is not only "in all and through all," but He is, "over all, God, blessed forever." Whether the old conceit, that the physical universe is the living garment of the Deity, is true or not true, it is certain that the power and wisdom and beauty of the world about manifest the reality of an almighty, omniscient and glorious Creator. As Mrs. Browning says: "Earth is crammed with heaven, And every common bush is aflame with God."

It may take a poet's imagination to see in every flower thoughts that lie too deep for tears, but every Christian should find thoughts of God in the fragrant flowers, in the radiant skies, in the solid mountains and in the surging seas. Wordsworth, the great poet of nature, saw God in nature as no other poet since the days of the Hebrew prophets. He saw God in "the light of setting suns, and in the round ocean and in the living air." "Flowers laugh before Thee on their beds, And fragrance in Thy footing treads; Thou dost preserve the stars from wrong, And the most ancient heavens, through Thee, are firm and strong."

The Old Testament distinctly teaches us that the holy men of God, who spake as they were moved by the Holy Spirit, were keenly alive to the fact that the sin of man marred the beauty and blighted the bounty of nature. The vision of the Messianic prophet saw that, when the ransomed and redeemed returned to Zion with songs of joy. "The wilderness and the solitary place shall be glad for them, and the deserts shall rejoice and blossom as the rose. It shall rejoice abundantly, and rejoice even with joy and singing." The world without answers to the soul within because both live and move and have their being in God. Paul, who not only had the largeness of vision to understand the philosophy of history, but also had his mind thoroughly saturated with the teachings of the prophets, tells us "the earnest expectation of the creation waiteth for the manifestation of the sons of God." The more we learn of Christ, the more we see God in nature.

#### The Witness of Science.

The passion for facts which our scientific age has developed has not dimmed our vision of God. Science has greatly enlarged our universe and flooded it with light, but there is more inspiration in light than there is in darkness. Accepting the doctrine of development as the method of God in His universe, the most scientific poet of the century sings to us of

"That God, who ever lives and loves,  
One God, one law, one element,  
And one far-off divine event,  
Toward which the whole creation moves."

The testimony of Tennyson is no more explicit than that of Mr. Fiske, whose little book, "Through Nature to God," is well worth reading. In the section on "The Reign of Law" this giant expounder of the theory of evolution says: "The Deity revealed in the process of evolution is the ever-present God, without whom not a sparrow falls to the ground, and whose voice is heard in each whisper of the conscience, even while His splendor dwells in the white ray from yonder star

that began its earthward flight while Abraham's shepherds watched their flocks." After discussing the weakness of materialism, he closes the book with these words: "We have at length reached a stage where it is becoming daily more apparent that with the deeper study of Nature the old strife between faith and knowledge is drawing to a close." Science has forever dispelled the old fallacy of a chance world and proclaims with certainty the existence of God back of all facts and forces. The witness of science corroborates the words of the Hymn at Sunrise in the Valley of Chamouni:

"Ye icefalls! Ye that from the mountain's brow  
Adown enormous ravines slope amain!  
Who made you glorious as the gates of Heaven  
Beneath the keen, full moon? Who bade the sun  
Clothe you with rainbows? Who with living flowers  
Of loveliest blue spread garlands at your feet?  
God! Let the torrents, like a shout of nations,  
Answer! And let the ice-plains echo.  
God!"

### HOW THEY DO.

One of the indices to the character of a church and its methods of conducting worship is the manner in which the offering is taken. In some of our churches the custom still persists of calling it the "collection," and it becomes virtually what that name implies—a necessary but rather disagreeable feature of the services, resorted to because it is essential to the financial welfare of the congregation, but still a matter to be gotten over as quickly as possible, save when it is necessary for the preacher or some of the officers to emphasize the need of everybody paying up in order to meet expenses. Generally speaking, that necessity arises where such a conception of the financial responsibility obtains as to make it seem an irksome part of the Sunday exercises.

Where the offering is divorced from a true and somewhat conspicuous place in the services of the house of the Lord it is sure to be observed with something of the perfunctory element. The Visitor remembers to have worshiped in several churches at different times where the deacons arose to attend to this part of the order with a hesitant and apologetic air, or came straggling forward with an entire disregard of unity of action which left a corresponding impression upon all worshippers. He remembers on one occasion even to have seen a deacon rise in his place far toward the front of the church, as the time for the "collection" arrived, and looking about over the congregation, motion to his associates with his finger in a peculiarly ludicrous fashion. On several occasions the Visitor has observed the preacher himself actually nodding to this or that brother who was expected to fill an emergency place in the company of deacons. Where such things take place, usually one may expect to find every deacon going his own way and proceeding in his own fashion, and as soon as the offerings have been gathered, walking back up to the front pews with a careless or timid manner, depositing the basket or plate on the front seat, utterly regardless of good form.



or of the proprieties of the place. Such a fashion of taking the offering is not conducive to generous giving on the part of the congregation, and one might expect to see the man who has just sung with all his might

"Were the whole realm of nature mine,  
That were a present far too small,"

feeling in his pocket for a punched nickel to put into the "collection."

#### The Preacher's Responsibility.

In such cases the preacher is usually to blame, because he is capable of so organizing the services of his church that they may be conducted decently and in good order. If he insists upon the deacons being prompt and harmonious in their movements, such will be their work. If he is careless in this matter, they will take their own pace, and the result will probably be such as has been described above. The normal place of the offering in a well regulated service is conspicuous and impressive. It was evidently so in the New Testament time. It is referred to as "the fellowship," "this grace" and "communication," all of which terms signify the spiritual character and value of the offering in the Lord's day service, and from this point of view, though not an ordinance, it is as sacred as the Lord's Supper itself. When given its appropriate place it will produce upon the minds of all present not only a worshipful spirit, but a desire to participate in this as well as all other features of the worship. The Visitor attended a service not long since in which the preacher read a brief portion of Scripture, as the deacons who had assembled at the rear of the church came forward to take the baskets or plates. The Scripture read was a collection of different New Testament utterances, chiefly from the Apostle Paul, upon the grace of giving, and the following is a copy as the Visitor set it down:

"Upon the first day of the week let each one of you lay by him in store as he may prosper.

"Let each one do according as he hath purposed in his heart—not grudgingly, or of necessity; for God loveth a cheerful giver; and God is able to make all grace abound unto you that ye having all sufficiency in all things may abound unto every good word. But as ye abound in faith and utterance and knowledge and in your love of the brethren, see that ye abound in this grace also.

"I speak not this by way of commandment, but as proving the sincerity of your love; for ye know the grace of our Lord Jesus Christ; that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich.

"And remember the words of the Lord Jesus, how he said: It is more blessed to give than to receive."

#### Scripture Preludes.

The Visitor learned that the preacher has four or five such Scripture preludes to the offering. They are not, to be sure, continuous passages, but they are taken from different portions of the Bible, some from the New Testament, some from the Old; but each one of them is calculated to impress the duty and privilege of the offering. By the time that such a passage has been finished a different feeling has come over those present from that ordinarily experienced when the "collection"

is announced in the usual fashion. Any preacher can prepare such extracts of Scripture. Then the offering was taken, which may be accompanied by music, either instrumental or a hymn; then as the deacons returned to the front bearing their offerings, and stood quietly for a moment, a brief prayer embodying thankfulness for the privilege of giving, a pledge of renewed fidelity to the grace of benevolence, and a promise to realize the duty of stewardship in all the affairs of life, brought this appropriate and beautiful service to a close. The Visitor is certain that the gifts must be larger and their religious value more keenly appreciated where such an order of taking the offering prevails. There is a sense of worship about it which ought always to be present in every offering of the Lord's house, and not the least value of this observance is the feeling of propriety, of good taste, and of doing things decently and in order which is sure to follow.

#### PROVIDING FOR THE FUTURE.

Perhaps no class of people is so likely to neglect wise financial provisions for the future as are ministers and other religious workers. The business man undertakes at once to provide for himself by careful investments of various kinds, and most professional men see to it early in their careers that adequate arrangements are made whereby those dependent upon them shall not suffer after their death, and whereby they themselves may have some means of support in old age if they survive. But the minister of the Gospel is proverbially negligent of these things, probably because of a certain dependence upon the divine Providence, and also because of an actual forgetfulness of his own needs and those of his family in his care for the things of the Lord. And yet no such neglect can be in the last analysis anything but improvidence. The Lord takes care of those who take forethought of themselves, and answers their prayers for sustenance by aiding them to acquire that which they need.

Such reflections are forced upon one by occasional incidents in the ministry which show that preachers of the Gospel as a class ought to exercise larger forethought by providing themselves with a certain amount of life insurance so that in the event of their death their families will not be utterly destitute. Several instances have of late come under our observation which lead us to feel that it is a means of grace to call the attention of our preaching brethren to such plans as will inspire them with confidence in the future of those whom they love, and will also afford for themselves means of protection against indigence if they live to advanced age. There is no form of saving that is so easy as the purchase of life insurance, and we think that sometimes because of the very simplicity of the business proposition involved there has been a delicacy in urging its acceptance upon ministers or ministerial students for fear it would be regarded as undignified or mercenary. And yet the advantages are so great and the cost relatively so small, while at the same time it appears to be the only form of providential investment which most preachers can make, that we feel no hesitancy in urging every preacher who has not some insurance upon his life to at least examine the principle upon which any of the old con-

servative life insurance companies of the country are conducting business, and to purchase as much as he feels he can reasonably carry. It will have the triple advantage of being a collateral, in case he should need to borrow money for any reason; of affording him a sum of money later in life if he should desire to cash his policy; or better still, it will provide support for his family in case he should be taken away. The principle of life insurance is perfectly honest and sound. An equivalent is paid, at least on the average, for benefit received, with the exception that an unusual increase upon the money invested is afforded by the careful conduct of the insurance business and the wise administration of the funds of most of the companies. A preacher ordinarily has little opportunity to make any investments and feels disinclined to do so lest he should be troubled by outside affairs; but insurance offers him an opportunity for profitable investment of small amounts annually with the additional advantages already stated. We feel no hesitation in stating these facts, which every business man and most professional men fully understand, and of which they avail themselves to their profit. Why should not the ministers be safeguarded against poverty in their old age or in the lives of their families? It is a good thing to have a fund for ministerial relief. It is much better that every minister should have his own relief fund in an insurance policy.

We desire to call the attention of our readers to the work that the Executive Committee of the Christian Church Widows' and Orphans' Home, at Louisville, Ky., has undertaken. We commend this to our readers, for this is a work of caring for the little ones of the church that has already too long been neglected by our people. It is not to our credit that we have only two such organizations in the brotherhood, yet the orphan's cry goes up from every city, from every town and from every hamlet for food and for raiment. We, as their guardians, should look after their wants. We hope that every reader of this paper will become interested and will at once enlist in this work of endowing the Home in Kentucky. We need to put our charitable institutions on a better financial basis, so that we will not have to come before the brotherhood pleading for food and raiment and for the helpless ones of earth each year. Fifty thousand dollars is a small amount for such an institution. The people in Kentucky alone could give that amount and never miss it. They have always responded to our appeals and it is nothing more than justice that we should assist them at this time. Those giving five thousand dollars will be allowed to keep five children in the home continually; those giving one thousand one child continually.

If you can give but one dollar it will be appreciated. Send your name and the amount you desire to give to Robt. H. Otter, Box 300, Louisville, Ky.

The wise minister will not undertake a monopoly in service and sacrifice. We love most, not those who serve us, but those whom we serve. If you would love your people, serve them; but would you have their love, let them serve you.

## Contributed

### COMPENSATION FOR LOSS.\*

The loss is great, unspeakably great. A rare child has been taken from us. Thoughtful, sympathetic, unselfish, beautiful of character beyond her years, her mental strength and activity and moral intensity were beyond the power of the frail tenement to bear. She was foredoomed by the weakness of her constitution to early translation to a more congenial clime for the spirit life.

The question arises unbidden from the heart, and many times recurs to the mind, is there no compensation for this loss? Is there no satisfaction, no joy, no holy peace, to set over against the pain, the terrible grief, the rending bereavement? One of the beneficent providences of the world is the fact that the greatest loss has its compensating gain. We have the inspired assurance that all things work together for good to them that love God and to them who are called according to His purpose.

"O yet we trust that somehow good

Will be the final goal of ill."

In the first place, the time of our trouble is short. "The greatest trouble will be quickly passed." Over the main door to the entrance of the great cathedral at Milan is this suggestive inscription: "All that troubles is but for a moment; all that pleases is but for a moment; only the spiritual is eternal." And a greater than the writer of hymn or inscription declares: "These light afflictions which endure but for a moment work out for us a far more exceeding and eternal weight of glory."

There is consolation also in the universality of the fellowship of sorrow. The communion of suffering, sorrow and loss is a church in which the old and the young, the good and the bad, the rich and the poor, the great and the small, alike hold membership. No human being can pass beyond its pale till we are dismissed to the realm invisible. That is a touching story of the Indian mother who carried her dead child to the Hindu sage, seeking consolation in the hour of her deepest sorrow. He directed her to visit every house in the city, and from every household where death had not intruded to obtain and bring to him a handful of mustard seed. She returned empty-handed. There was no family where death had not found a victim. The mother realized the universality of the communion of sorrow for the loved and lost, and found in the consciousness of this fact a measure of consolation in the distribution of the burden and pain of bereavement.

#### Gain of Death.

"The dead are many; the living are few," said the Hindu sage to the grief-stricken mother. But death is gain, the Holy Spirit informs us; gain not only to the dead, but to the living. Ingersoll said at the grave of a child: "If those we press and strain against our hearts could never die, perhaps that love would wither from the earth." "Maybe," he says, "this common fate treads from out the paths between our hearts the weeds of selfishness and hate; and I had rather live and love where death is king than have eternal life where love is not." The sympa-

thies of our hearts and all the higher range of the faculties of affection and compassion would die out but for death and the sorrows of death to keep them alive. This little bud looked up to the sun and was bursting into a beautiful flower, but the fragrance and the memory of the flower remain. The child is not dead, and never will be in the hearts of its parents and loved ones, and as long as a member of this circle remains the memory of this sweet little child will be a benediction like the dawn of a first morning in heaven. It will be easier for these mourning ones to love and sympathize and be unselfish, forgiving and gracious than it has ever been before, and more and more they will get inside of those great words of Tennyson we so often quote: "It is better to have loved and lost than never to have loved at all."

\*Substance of remarks made at the burial of Kathleen Lafferty, eight years old, daughter of Judge and Mrs. W. T. Lafferty, Cynthiana, Ky.

#### Christ and the Little Ones.

There is compensation, too, in the love of Jesus for little children and His desire to have them with Himself. He who knew more of God and heaven and the spiritual world than all others said of the little ones, "Of such is the kingdom of God." We base our convictions of immortality for this child upon the love of Jesus for her and the Father's love for mankind. Love and not life is the antithesis of death. In the administration of God love stands over against death as their guaranty of life. It is the nature of love to keep its object alive if it has the power. No mother would give up her child to the embrace of death if she could help it. She has the love to keep it alive, but not the power; God has both, and, therefore, the child will never die. The love of God, associated with His power of life, is our hope of immortality. If God loves me I shall live on, if He does not I am without hope. But God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. The love of Jesus for children has gathered round Him myriads of them in heaven. Half the human race die in infancy or below the years of accountability. If the half that crossed the flood in their sinless years have the capacities and possibilities of the half that reach maturity on this side of the river to battle with the sins and sorrows of the world, what a vast exalted, happy throng greet the Savior's presence; what a mighty array of genius and power to carry on the heavenly activities of the kingdom of God! Kathleen has joined this "choir invisible" of redeemed children, and is thus forever free from the cares and sorrows of earth that wear the heart and waste the body. This, indeed, is compensation to her for all that she suffered, and consolation for us in the midst of our grief. "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

J. J. HALEY.

There is only one way to have good servants. All nature and all humanity will serve a good master and rebel against an ignoble one. . . . Only let it be remembered that "kindness" means, as with your child, so with your servant, not indulgence, but care.—Ruskin.

### THE REIGN OF LAW.

"Have you read 'The Reign of Law'?" asked a lady of my congregation recently. "Why, yes; you surely have not been wrestling with such heavy literature this hot weather," I answered. It turned out that she was thinking of James Lane Allen and I of the Duke of Argyle. Mr. Allen seems to take pretentious titles for his production and never shows any vital connection between the name of the book and its contents. "The Choir Invisible," for example, from George Eliot, is as lacking in any close affiliation between its title and its substance as it is in good, sound morality. His hero in that much overrated volume falls in love with a married woman, and there is a mutual understanding between them, which in real Kentucky life would call for complications and a gun.

In "The Reign of Law" there is the same beautiful description, charming use of language, fascinating style, with as little logical kinship between its name and its matter as may be found in the other story. The morality of this book also is objectionable. It presents a great institution of learning and a great religious people in a false light. This is inexcusable as Mr. Allen is in a position to know what he is talking about. A Kentuckian, once connected with the people known as Disciples of Christ, educated in Kentucky University, and a professor for some years in Bethany College, he is surely familiar with the teachings and practices of the people he caricatures in his pages.

His David enters the Bible College of Kentucky University as a student. He is a green, unlettered rustic, yet he shows in the briefest possible time under the novelist's hand a surprising familiarity with Darwin, Spencer and similar leaders of progressive thought. He reveals his doubts to his "pastor"—a "grim, righteous man," "a stanch, trenchant sectary in his place and generation"—whose treatment of the young man is represented as contemptuous and beastly.

After a good deal of insulting talk, which would have justified the young man in thrashing the preacher, this conversation occurs:

"My trouble since coming to college," said the lad, "has been to know which is the right church."

"Are you a member of this church?" inquired the pastor sharply.

"I am."

"Then don't you know that it is the only right one?"

"I do not. All the others declare it a wrong one. They stand ready to prove this by the Scriptures, and do prove it to their satisfaction. They declare that if I become a preacher of what my church believes I shall become a false teacher of men and be responsible to God for the souls I may lead astray. They honestly believe this."

"Don't you know that when Satan has entered into a man he can make him honestly believe anything?"

"And you think it is Satan that keeps the other churches from seeing this is the only right one?"

"I do! Beware, young man, that Satan does not get into you."

"He must be in me already." There was



silence again, and then the lad continued:

"All this is becoming a great trouble to me. It interferes with my studies—takes my interest out of my future. I come to you then. You are my pastor. Where is the truth, the reason, the proofs, the authority? Where is the guiding law in all this? Where is the law, and that quickly."

The pastor is represented as angered at the young fellow's effrontery.

"Have you a copy of the New Testament?" It was the tone in which the schoolmaster of old times said, "Bring me that switch."

"I have."

"You can read it:"

"I can."

"You find in it the inspired account of the faith of the original church—the earliest history of apostolic Christianity?"

"I do."

"Then, can you not compare the teachings of the apostles, their faith and their practice, with the teachings of this church? Its faith and its practices?"

"I have tried to do that."

"Then, there is the truth. And the reason. And the proof. And the authority. And the law. We have no creed but the creed of the apostolic churches; no practice but their practice; no teaching but their teaching in letter and spirit."

"That is what was told me before I came to college. It was told me that young men were to be prepared to preach the simple Gospel of Christ to all the world. There was to be no sectarian theology."

"Well, has anyone taught you sectarian theology?"

"Not consciously, not intentionally. Inevitably, perhaps. That is my trouble now—one of my troubles."

The pastor is represented at a later stage of the interview as "livid with sacred rage." "A good man, tried and true, God-fearing, God-serving;" yet his soul shaking and thundering within him. The end of it all is that he is summoned before the professors of the Bible College and his pastors and expelled from the university and from the church.

What a caricature! No cartoon of Thomas Nast was ever more unjust and untrue. Such a scene never occurred, nor could it occur. The author has clearly a jaundiced vision. The reign of law is not a reign of justice in his own mind. Such a pervasion of truth may be allowable according to some literary canon observed by romancers, but the morality of it seems quite equal to the weakness of his schoolmaster, John Gray.

The book has many inelegancies. Such a sentence, for example, as "No socks." It has curious blunders for which we correct the schoolchildren, as, for instance: "She would have liked to have been surrounded by the rich, old and beautiful thing." "Back of" and "out the door" are some samples of English under "the reign of law" which governs the writer. Such a simple word as "wistaria" is everywhere "wisteria." Inaccuracies and involved sentences such as the critics may find in this volume are not, however, the most serious faults of this author. The violation of a canon of truth, the immorality of misrepresentations is far more reprehensible.

F. D. Power.

## THE CHINESE QUESTION.

(In Two Parts.)

### I. CHINA AND THE CHINESE.

There is no question of more importance and vital interest to the Christian world than the situation in China; and reading and thinking men and women the world over are wondering what will be the final outcome of it all.

The solution and final ending of the Chinese trouble solves to a large extent our missionary problems. As goes China in the present crisis, so goes the world for Christ. An "open door" and a peaceful entrance into China, with a glad reception of the gospel by the Chinese, means four hundred millions of people, or one-third of the entire population of the globe, for Christ.

And let us begin as Christians and in the spirit of our Master and the religion he taught, to recognize the good there is in China and the Chinese people. This is what we want to reach. The basis upon which we must work is that these are our brothers—sons and not slaves.

Confucius has said that by practice man get wide apart; by nature they are nearly alike. Fundamentally people do not differ. We are of "one blood," "the same spirit," "His offspring"; it is "my Father and your Father"; "from One we all have come, to One we go." Human nature and the Christ nature are the same in both. The differences between the East and the West are not those of thought and feeling, but rather of manners and customs. A Christian man who lives his Christianity and an educated man who is cultured and considerate is at home anywhere on the globe that God has peopled. William Penn was at home with savages. So let us remember that in dealing with China we are dealing with ourselves; that the golden rule of "Do unto others as ye would that others should do to you" should be our spirit if not our policy. They are men and human, "and all things human touch them." Again, let us remember that in dealing with China we are dealing with no inconsiderable people or country. We are confronting the oldest people and the oldest civilization on the globe; we are considering the vastest population and country on earth, a people whose religion and literature is the oldest and purest and whose practice of their precepts is the most exemplary outside the pale of our Christianity.

Northern China, the scene of the present uprising, is the home of the oldest surviving civilization on earth. The Chinese came into northern China from southwestern Asia 2,300 years before the angels heralded the birth of our Savior. Peking, the northern capital, was a city in 1121 B. C., or more than 2,700 years before the founding of the city of New York by the Dutch.

We are told that "on the site of the modern city of Kai-fung-fu, built on the southern bank of the Hoang-Ho, stood the early capital of China. Here in the thirtieth century before our Christian era the great Fuh-hi first established his court." Four thousand eight hundred years before the corner-stone of the capital at Washington was laid.

The secret society of "Righteous Harmony Fistlers," Americanized "Boxers," is 2,500 years old. China reaches back far beyond the beginning of any of the na-

tions of Europe or America, and possessed a civilization with well-formed systems of learning, ethics, religion and politics when the western world was in a state of barbarism. We are considering a land "so old that it has become new again."

The Chinese possess a literature which for age, purity and soundness of precept is the wonder of the world. The "Book of Charges" was published 3,000 years before our Christian Bible. Works that rank among the great classics of the world belonged to Chinese literature 2,000 years before Shakespeare, the bard of the Avon, wrote his plays.

Confucius, the great teacher of China, was born 551 years before Christ, and his great books on morals, philosophy, life and character were published 1,875 years before Wyckliffe gave us the first English Bible; and the golden rule, the very essence and sweetness of our religion, was the "supreme rule" of China 500 years before the New Testament, the rule of our new faith, was given to the Jews.

It requires \$1,200,000,000 to supply our civilization with drink; but 2,000 years ago China said, "Above all, sternly keep yourselves from drink."

Only about one-fifth of people professing the Christian religion observe its precepts and ordinances; but 3,000 years ago China said, "Without recognizing the ordinances and precepts of heaven it is impossible to be a superior man."

Contrary to the spirit and teaching of our religion, the Christian nations are closing the century with war. Yet China, under her "supreme rule," "Do not do unto others what you would not that others should do unto you," has enjoyed almost constant peace for 300 years.

The Hon. Guy Morrison says: "The Chinese people are virile and sound, able to hold their own physically and intellectually with any race on the earth. Morally they have reached a high plain. Their classic literature does not contain a single line of doubtful meaning, which is more than can be said for any other race of people; while their commercial integrity is acknowledged to be the highest the world has ever seen."

The "yea, yea," of the Chinese merchant is as good as his bond; his word is as good as gold. Business in China is done largely on the faith of the contracting parties. Large contracts are often carried out with only verbal agreement between them. They are men of character and commercial integrity, whose word is as good as their bond, and requires no bond; and the foreigner who goes back on a bargain is done for as a business man in China. We fe to examine the characteristic social differences between the Chinese and American we might spring the question of whether John Chinaman cannot teach us something in the art of right living. For instance, the Chinese women bind their feet, and we severely denounce them for this piece of barbarism. The American women bind their waists, of which practice the physiologist and physician will tell you is far more injurious, and entails vastly more suffering upon the human race.

Roanoke, Va. Cephas Shelburne.

Not only is the drunkard responsible for the ruin of his own soul, but also for the souls of wife, children and friends he has dragged down to ruin with him.



## Notes & Personals.



The church at Greensburg, Pa., is without a pastor.

George F. Devoil is in a good meeting at Newmarket, Iowa.

W. M. McCaffrey began work at Ebensburg, Pa., Sept. 30.

H. C. Holmes is getting things well in hand at Pontiac, Ill.

D. W. Arnold and J. D. Waters are in a meeting at Bethel, N. C.

J. H. Painter began a meeting last Sunday at Union Mills, Iowa.

G. L. Wharton has taken the pastorate of the church at Hiram, Ohio.

Herbert Yeuell is assisting F. F. Bullard in a meeting at Lynchburg, Va.

F. G. Tyrrell will dedicate the new church at Indianola, Ill., Oct. 14.

J. W. Harding of Winchester is holding a successful meeting at Concord, Ky.

J. E. Parker of Keithsburg, Ill., has begun a meeting for the Ohio Grove Church.

T. S. Tinsley of Kentucky has accepted a call to the North Side church of Chicago.

Austin Hunter closed a short meeting at Antioch, Ind., Oct. 4 with thirteen confessions.

W. S. Willis of Flemingsburg, Ky., is in a promising meeting at Mt. Carmel, same state.

A new \$4,000 church is being built at Hampton, Va., where Bro. Renforth is pastor.

B. H. Melton of Wilson, N. C., is in a meeting at Ayden. Five additions at last report.

J. C. Coggins of Independence, Kan., has accepted a call to the tabernacle at Decatur, Ill.

Charles E. Powell had four confessions and one addition by letter at Burgin, Ky., Sept. 30.

David Hartsfield reports four additions at Nelsonville, Ky., Sept. 30, at regular services.

The new church in West Indianapolis, Ind., was dedicated last Sunday by Z. T. Sweeney.

J. B. Jeans of Hamilton recently closed a meeting at Nashville, Mo., with fifteen additions.

C. A. Lockhart recently closed a meeting at Granville, Mo., with twenty-two additions.

H. N. Reubelt closed a meeting recently at Lawrenceburg, Ky., with twenty-eight additions.

Bro. W. M. Hollett has given up the work at Arlington, Iowa, and moves to Oklahoma.

C. E. Powell has accepted a call to Fulton, Mo., and enters at once upon the work there.

A. Guiledge desires work, so he can attend Eureka College. He can be addressed at Kell, Ill.

R. G. Frank entered on his work with the First Church of Philadelphia the first Sunday in October.

The Harlow-Murphy meeting at Clearfield, Iowa, closed with forty-seven additions, thirty by confession and seventeen by statement. The church there will now support a pastor for full time.

H. C. Combs is in a good meeting at Fitzgerald, Ga. There were twelve additions at last report.

D. A. Lindsey of Lilly, Ill., will make a short visit in Kansas and attend the Kansas City convention.

W. R. Corter of Vincennes, Ind., preached for First Church, Philadelphia, Pa., during September.

J. V. Coombs is in a good meeting at Reserve, Kan. There were twenty-eight additions at last report.

Guy B. Williamson, evangelistic singer, begins in a meeting this week at Fairbury, Ill. L. M. Daughy, pastor.

Lee Walker, assisting F. A. Sheetz, closed a meeting at Casey, Iowa, Sept. 30, with thirty-four additions.

S. S. Murphy of Geyserville, Cal., reports one confession Sept. 30, and the work there starting off well.

Two were added to the Adams Street Church of Jacksonville, Fla., last week, where T. H. Blenus is pastor.

Convention at Kansas City, Mo., begins on Friday of this week. No one should miss it who can possibly attend.

R. F. Thrapp of Pittsfield, Ill., says there are twenty churches in Pike county and only four resident preachers.

R. B. Neal and J. W. Flynn closed a meeting at Anglin school house in Carter county, Ky., with nine additions.

W. C. Hull of the University of Virginia has been called to the pastorate of the church at North Tonawanda, N. Y.

Bro. Lawrence F. McCray will be ready for a meeting somewhere in Iowa by Oct. 19. He is now at Spickard, Mo.

J. P. Myers takes the pastorate of the North Park Church of Indianapolis, Ind., while attending Butler Bible College.

The church extension fund has passed the quarter-million point, and a new stake has been set at the half-million station.

Robert Lord Cave of Rome, Ga., preached two weeks for the Bristol Church, which resulted in twenty accessions to the church.

Oran Orahood, formerly pastor of the Olive Branch Church of Indianapolis, has taken charge of the Montpelier (Ind.) church.

Bro. C. G. McNeill of Milwaukee, Wis., could be secured for one or two meetings, beginning directly after the general convention.

Twelve have been added to the church at Blockton, Iowa, where H. E. Van Horn is pastor, in the last two weeks at regular services.

Ben C. Herr, for the benefit of his health, has given up the work at Norfolk, Va., and has taken the charge at Colorado Springs, Colo.

The new church at Milldale, Ky., was dedicated last Sunday by State Evangelist G. W. Elliott. They follow with a protracted meeting.

Bro. T. A. Abbott, contrary to our statement last week, continues to bear the burden of corresponding secretary for the state of Missouri.

Bro. E. W. Brickert, whose labors at Sullivan, Ill., have been so successful, has accepted a call to the East Side church of Des Moines, Iowa. We feel certain that the work there under his guidance will go forward to success. Bro. Brickert was a welcome caller at the office last week.

Secretary J. Fred Jones announces that C. H. White of Galesburg, Ill., is excursion manager to the Kansas City convention for the third district of Illinois.

Robert Sellers follows the dedication of the Morris Street Church, Indianapolis, Oct. 7, with a protracted meeting. Z. T. Sweeney will assist at the dedication.

At the close of J. T. Stivers' meeting in November at Knoxville C. C. Redgrave will deliver his splendid illustrated lecture, "In the Footprints of the Pioneers."

J. L. Haddock recently closed a tent meeting at Cross Roads, near Bells, Tex., with twenty-one additions. A new church was organized and it is probable that a new house will be erected soon.

F. G. Tyrrell of The Christian Century Company has been confined to his bed for the past few days, but is somewhat improved. It is hoped that he will be entirely recovered in a short time.

I. H. Fuller began work at Corning, Iowa, Sept. 23. He reports the field in excellent condition and well pleased with the church. They took a collection for Galveston sufferers amounting to over \$6.

Daniel E. Motley writes: "We were delighted the first of the week by receiving a draft for \$500 from Sister S. A. Holman of Peoria, Ill., for the Christian church building that is now being erected in Asheville, N. C."

The new building at Stanford will be dedicated the second Sunday in November by L. L. Carpenter, and Victor W. Dorris will follow with a meeting. J. W. Porter is doing a good work there—\$600 last year for missions.

Morton L. Rose and wife of Eugene, Ore., have been visiting in Iowa during the summer. They expect to attend the convention at Kansas City and after a visit with Bro. Rose's mother there, to return home, reaching there about Nov. 1.

Bro. I. J. Spencer, pastor of Central Church of Lexington, Ky., crossed the quarter of a century line in his ministry Sept. 30. The occasion was observed by the church there with appropriate exercises.

It was the privilege of the writer to be present at the Vermont Avenue Church of Washington, D. C., Sept. 30, the occasion of the celebration of the twenty-fifth anniversary of the pastorate of F. D. Power of that church.

The books of the Foreign Society closed for the missionary year showing receipts amounting to \$179,406.94, or a gain of \$26,679.36. The churches and friends of foreign missions are to be congratulated upon the increased interest and liberality revealed by these encouraging figures.

A. R. Spicer of Danville, Ill., writes as follows: "Three baptisms and one wedding at Indianola Sunday; two baptisms and another wedding at my previous visit. I take pleasure in performing those ceremonies that bring people into the new relationship with Christ and their fellow men."

The U. S. transport "Logan" put in at Honolulu Sept. 9 and left on the 12th with A. E. Cory as chaplain, bound for Manila or China. While in port Bro. Cory preached to the men and baptized sixty-eight. As they had no chaplain he went with them, expecting to return in six or

W. W. Sniff of Cleveland, Ohio, writes as follows under date of Oct. 3, 1900: "There was one confession at our last prayer meeting, three at the close of our Sunday school rally last Sunday, one added by letter and one confession at church service."

Eugene Curless of Whitten, Iowa, reports three additions at St. Anthony, Iowa, recently. He also preached at the same place the funeral sermon of Grandma Atkinson, who was over 89 years of age and had been baptized by Alexander Campbell when she was 15.

Years ago letter-writing was, for ladies, an elaborate, serious accomplishment. Miss Mary E. Wilkins, in an article entitled "When People Wrote Letters," contributed to the Youth's Companion of Oct. 25, describes with delightful humor the practice of this now almost lost art.

R. H. Lampkin closed a meeting Sept. 12 at Chaplin, Nelson, Ky., of seventeen days' duration, resulting in four confessions and one reclaimed. He also closed a sixteen days' meeting with the East End church Richmond, Ky., with seven confessions.

During the month of September the Foreign Society was remembered by five friends with gifts on the annuity plan aggregating \$25.00. The whole amount in this fund now is \$92,240. Other friends are considering gifts. May the number increase.

The Illinois State Convention, which met at Bloomington last week, was a success in every way. Bro. Tyrrell, who was our representative, was expected to furnish a full report for this issue, but on account of sickness is unable to prepare it. We hope to have it for next issue.

It is still good time to enter the boys and girls' prize contest. A nice number have already entered and the contest is going to be interesting. Any enterprising boy or girl may enter this contest and all have equal chances to win. The best hustler and most industrious worker will win the prize.

Let all the boys and girls remember that every one entering our prize contest and does any work will get our regular agent's commission on all the subscriptions secured and the one who gets the largest number by Jan. 1 will receive a prize of \$20 in gold. Send in your application at once.

J. E. Denton of Onawa, Iowa, reports four weddings in two weeks, as follows: F. H. Hoagland and Miss Louise Callet, James C. Williams and Miss Hulda Johnson of Onawa, Edward James Blades and Miss Loda McCleery of Mapleton, Iowa, and Robert H. Ballman of St. Louis and Miss Allie G. Elliott of Castana, Iowa.

The new church at Gazenovia, Ill., was dedicated Sept. 9, free from debt. The dedication was followed by a three weeks' meeting, resulting in seventeen additions. Thomas J. Shuey of Valparaiso, Ind., preached the dedicatory sermon and continued during early part of the meeting. The last week of the meeting was conducted by J. W. Kilborn of Washburn, Ill.

J. T. Stivers found some anti-missionary sentiment at Knoxville, Ill., but the church has given over \$60 since last March, and there have been thirty-five additions. He takes a three weeks' vaca-

tion in October and the Endeavorers gave \$10 toward his expenses to the national convention. This is highly commendable and is almost positive assurance of a live society.

A public reception will be given the missionaries of the Foreign Christian Missionary Society Tuesday evening, Oct. 16, from 5 to 7 o'clock, at the residence of T. P. Haley, 2610 Forest avenue, Kansas City, Mo. This is a happy arrangement. Thousands of friends will be glad to grasp the hands of these splendid spirits fresh from the forefront of the battle on the heathen field.

We are pleased to chronicle the wedding of Miss Annie Gaines Dye, daughter of Mr. and Mrs. John T. Dye of Indianapolis, Ind., and Mr. Winfred Ernest Garrison, assistant editor of the Christian Evangelist of St. Louis, Mo., which took place at the home of the bride's parents in Indianapolis, Ind., Oct. 1, J. H. Garrison, father of the bridegroom, officiating. We extend hearty congratulations.

George A. Campbell closed his meeting at the Harvey Church last Wednesday evening. Bro. Orr, the pastor, reports all well pleased with Bro. Campbell's work and its results. Ten were added to the church and all were built up and greatly encouraged. No sensational methods were resorted to. Bro. Campbell is a thoughtful, devotional and forceful preacher. The whole spiritual man is appealed to. He has many a warm place in the hearts of the Harvey people.

Any one giving five thousands dollars towards the Christian Church Widows and Orphans' Home, located at Louisville, Ky., will be permitted to keep five children in the home all the time. Any one giving a thousand dollars will be permitted to keep one child in the home all the time. There is no better way to use your money than caring for these helpless children. If you haven't the money now, make a bequest to the home, so that at your death they will receive it.

Bro. L. A. Cutler of Louisa, Va., writes as follows: "In a beautiful grove at Free Union, Albemarle county, Va., is situated an unfinished church building. It is 50x30, a frame house with good roof, floor and four Gothic windows and a double door. It needs shutters, pews and ceiling. The members number about twenty. They have taxed themselves to the uttermost to carry on the work thus far. They are wholly unable to do more. Two hundred and fifty dollars will complete the building. I appeal for help. Send me an offering at once. Don't delay. I ask all to give assistance; share in this fellowship. Let me hear from two or three hundred men and women in the next week. Give what the Lord Jesus would like for you to give. Give from 5 cents up to \$5. The need is pressing. Send it to me. I will help also."

Bro. H. Ford, pastor at Redfield, Iowa, writes as follows: "Just closed a tent meeting at Cunningham schoolhouse with ten additions. Bro. R. L. Brown of Hume, Ill., did the preaching. Bro. Brown is a man who evidently believes that every man's work shall be tested (1 Cor. 3: 12-16), consequently he makes the people realize that becoming a Christian is a grand and solemn matter. Would to God we had more men like him in the evange-

listic field, men who are willing to adopt Paul's method—'whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus.' The congregation wanted our brother to stay longer, as he did not have a fair chance to do his best through the inclemency of the weather. One of the elders said his leaving was 'like pulling teeth.' The teachings of the various sects were compared with Scripture and exposed in a kind and forcible way that did not give offense, but on the other hand won the respect of all concerned. We hope to have our brother with us again next year."

With this issue of The Century we begin a series of articles designed to aid in a popular and comprehensive course in Bible study. It is a part of the Bethany C. E. reading courses. The following is the list of subjects to be treated: The Growth of the Bible (showing its construction), How We Got Our English Bible (history of translations), Helpful Hints for Beginners in Bible Study, How to Study the Historical Books of the Old Testament, How to Study the Prophetic Literature of the Old Testament, How to Study the Psalms, How to Study the Wisdom Literature, How to Study the Gospel Narratives, How to Study the Book of Acts, How to Study the Epistles of Paul, How to Study the Writings of John, How to Study the Epistle to the Hebrews, How to Study James, Peter and Jude. The list of writers includes such names as Clinton Lockhart, W. J. Wright, Peter Ainslie, Amzi Atwater, G. A. Peckham, B. A. Abbott, William Oeschger, W. R. Warren, G. A. Miller, W. W. Sniff, I. J. Cahill and E. E. Curry.

John Millard Helm, whose cut appears on the first page, was born near Lebanon, Ky., Jan. 6, 1867; graduated at the Bible College, Lexington, Ky., June 9, 1891. He immediately entered the evangelistic field in the state of Virginia, in which capacity he continued seven months. At the expiration of this time he was called to minister to the churches of Ashland and Gordonsville, where he remained for four years. In January, 1893, at Washington, D. C., in Vermont Avenue Christian Church, he was married to Miss Fannie Power, the accomplished daughter of Dr. Power of Newport News and sister of our own Bro. F. D. Power of Washington City. Bro. Helm returned to his native state, Kentucky, in 1897 and served as minister of the congregations at Waddy and Boston, in Shelby county, for two years. In January, 1899, the Christian Church at Vanceburg offered him a unanimous call to become their minister, which he accepted and entered actively into the work in March. Since he entered upon the work in the "capital" of Lewis county there have been 150 additions to the congregation. Aside from his regular work he has organized two churches in the county, one at Clarksburg, three miles from the county seat, which has a membership of 105, and another at Tannery, eight miles distant, in September, 1900. At this point he preached twelve sermons and had 122 additions, sixty-one of whom were baptized and sixty-one received by statement. Seven more were added to the congregation on last Lord's day, Sept. 30. We predict for Bro. Helm a bright and successful future.



## Woman and Home.

### CHRISTIAN WOMANHOOD.

Helen E. Moses.

#### REGRET.

O that word Regret!  
There have been nights and morns when we  
have sighed,  
"Let us alone, Regret! We are content  
To throw thee all our past, so thou wilt  
sleep  
For aye." But it is patient, and it wakes;  
It hath not learned to cry itself to sleep,  
But plaineth on the bed that it is hard.

We did amiss when we did wish it gone  
And over; sorrows humanize our race;  
Tears are the showers that fertilize this  
world;  
And memory of things precious keepeth  
warm  
The heart that once did hold them.

They are poor  
That have lost nothing; they are poorer far  
Who, losing, have forgotten; they most poor  
Of all, who lose and wish they might forget.  
For life is one, and in its warp and woof  
There runs a thread of gold that glitters  
fair,  
And sometimes in the pattern shows most  
sweet  
Where there are sombre colors. It is true  
That we have wept. But O\* this thread of  
gold,  
We would not have it tarnish; let us turn  
Of and look back upon the wondrous web,  
And when it shineth, sometimes we shall  
know  
That memory is possession.

I.  
When I remember something which I had,  
But which is gone, and I must do without,  
I sometimes wonder how I can be glad,  
Even in crowslip time when hedges aprout;  
It makes me sigh to think on it,—but yet  
My days will not be better days, should I  
forget.

II.  
When I remember something promised me,  
But which I never had, nor can have now,  
Because the promiser we no more see  
In countries that accord with mortal vow;  
When I remember this, I mourn—but yet  
My happier days are not the days when I  
forget.

—Jean Ingelow

#### MARRIAGE CUSTOMS IN CHINA.

Marriage customs among the Chinese are, in some respects, like those of India. The superstitions in regard to the dead tend to hasten marriage. The Chinese suppose the spirits of the unburied dead wander restlessly about, so to die without leaving a son to perform the burial rites, and to offer up the periodical sacrifices at the tomb, is considered a great calamity. He enters into marriage early in order to avert it. The great desire for a son encourages separation if the marriage is unblest with children. If separation does not follow childless marriages a secondary marriage is often entered into.

The bridegroom, as a rule, does not see his bride until the marriage night. This rule may be supposed to have its exceptions, for surely, even among the stolid, tradition-following Chinese there is the touch of nature which makes a man desire to see the maid he is to wed. The pleasant story Minister Wu has told of his determination to see the maid chosen for him by his mother and the delightful though hurried glimpse he obtained of her declares this to be true; and the fact that his mother, bound as she was by the customs of her country, obtained this favor for him, proves that "all the world—even to a Chinese mother—loves a lover" and delights to serve him.

Marriages in China, as in India, are arranged by matchmakers. If the girl's father approves of the proposal made the suitor sends gifts. Horoscopes are then compared, and if they prove favorable an engagement is made, but it is not con-

sidered absolutely binding. Should a valuable article in either house be stolen or broken within three days of the engagement it is considered an unfavorable omen and the marriage does not take place.

From the time of the engagement until the marriage the young girl lives in the most strict seclusion. When friends call she is expected to leave the room and go to the inner apartment. The father of the bride usually receives a gift of money, which varies according to the means of the bridegroom. The marriage does not take place until this amount has been paid. The amount required for a child is less than that required for an older girl.

In China, as in India, parents frequently go to expense they can ill afford in celebrating the marriage of their children. The astrologer selects the day, making sure that it is propitious. The guests assemble at the house of the bridegroom and a procession goes to the house of the bride to bring her home. A large piece of pork is carried in front to prevent harm from evil spirits. The demons are supposed to devour the meat, thus permitting the procession to pass in safety.

The bride is arrayed in her best dress and brightest jewels. Her hair, which has been permitted to hang down, is now bound about her head. She takes her seat in the red gilt marriage-chair and is borne to the home of her husband by four men. During the march she is completely concealed. At the door of the bridegroom she alights from her chair and is lifted over a pan of burning charcoal laid on the threshold by two "women of luck," that is, women whose husbands and children are living.

The bridegroom awaits the bride in the reception room. He is seated on a raised part of the floor, at the foot of which the bride humbly prostrates herself. He then descends to her, lifts her veil and gazes on her face, presumably, for the first time. Silently they seat themselves side by side, each trying to sit upon a part of the other, this being a token of supremacy in the married life. They then exchange pledges and the marriage ceremony is at an end.

#### MISSIONARY NOTES.

Miss Bessie Farrar, of Deoghur, India, is expected home in time for the National Convention in Kansas City.

The Christian Women's Board of Missions is planning to open a new station in Umaria, India. It will be in charge of Mr. Madsen, who has recently united with our people in India.

The Fiji Islanders have sent \$5,000 to the India famine sufferers.

We understand the Presbyterian Missionary Board will transfer a number of its missionaries from China to Korea. This board has a large and successful work in Korea, and re-enforcements are needed there. The venerable Cyrus Hamlin, who died not long since, was one of the pioneer missionaries in Turkey. Through his dauntless courage and faith Robert College became a light of life to the youth of Turkey. A nobler monument than this college no man could ask. "Lift up thy head.

The lovely world and the over-world alike

Ring with a song eterne, a happy rede,  
Thy Father loves thee." —Ingelow.

## SCOTT'S EMULSION

of cod-liver oil is the means of life and enjoyment of life to thousands: men women and children.

When appetite fails, it restores it. When food is a burden, it lifts the burden.

When you lose flesh, it brings the plumpness of health.

When work is hard and duty is heavy, it makes life bright.

It is the thin edge of the wedge; the thick end is food. But what is the use of food, when you hate it, and can't digest it?

Scott's emulsion of cod-liver oil is the food that makes you forget your stomach.

We'll send you a little to try, if you like.  
SCOTT & BOWNE, 409 Pearl street, New York.

#### GOLDEN WEDDING.

Aug. 27, 1850, Miss Sarah Ransom and Jackson D. Vandervoort were united in holy matrimony at the bride's home on Grand Island, Niagara County, N. Y. Aug. 27, 1900, about one hundred and fifty relatives and friends of Mr. and Mrs. Vandervoort assembled at their beautiful home in North Tonawanda, N. Y., just across the Niagara river from where they were married, and celebrated the golden anniversary of the aforesaid wedding. It was a happy occasion. No families in western New York are held in greater esteem than the Ransom and Vandervoort families. This was evidenced by the many presents, as well as by the large attendance. Asa Ransom, the father of Mrs. Vandervoort, was a charter member of the old Carence (N. Y.) Church of Christ, one of the oldest in the state. Mrs. Vandervoort has been a member of the Church of Christ for fifty-seven years and Mr. Vandervoort for forty-eight years. Mrs. Vandervoort served several terms as treasurer of the Haven's Home of East Aurora, N. Y., a benevolent institution for aged Disciples, owned and managed by the New York Christian Missionary Society. Mr. and Mrs. Vandervoort have been blessed with five children, four of whom are living. The eldest, Charles, lives at Jamestown, N. Y.; George B. and Levant R. and Miss Sarah live at North Tonawanda. George B. Vandervoort has for some years been an elder of the North Tonawanda Church of Christ and Levant R. is a trustee of the same congregation. Both are successful business men and are felt in all good work in their city. May Bro. Vandervoort and wife be spared for many returns of their wedding anniversary.



## IN THE HOME.

## THE REFUGE AND THE RECOMPENSE.

Disappointment will come,  
And the shadows must fall,  
But a dear Father's love  
Is over them all.

He sendeth the rain,  
But the sunshine as well;  
He causeth that hope  
In our bosom shall dwell.

There's many a burden  
And many a sigh,  
But the heart hearkeneth not,  
For our refuge is nigh.

We cannot see always  
The promised reward,  
But we know it is coming,  
For such is His word.

O then let us trust Him,  
No matter what comes  
Of sorrow or sadness  
Into our homes.

For naught can disturb us,  
If we watch and we pray,  
But sweetest submission  
Will be ours day by day.  
—Christian Observer.

## TWO COLLEGE BOYS.

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" asked the man of millions.

"I should like some sort of a clerkship."

"Well, sir, I will take your name and address, and should we have anything of the kind open, will correspond with you."

As he passed out he remarked to his waiting companion: "You can go in and leave your address."

The other presented himself and his papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap-iron," replied the superintendent.

And the college graduate went to sorting scrap-iron.

One week passed and the president meeting the superintendent asked: "How is the new man getting on?"

"Oh," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang."

In one year this man had reached the head of a department and an advisory position with the management at a salary represented by four figures, while his whilom companion was "clerk" in a livery stable, washing harnesses and carriages.

## The Praise Hymnal.

NINTH STREET CHRISTIAN CHURCH, Washington, D. C.

"With the opening of our new house of worship we introduced a new hymn book. Our music committee selected 'THE PRAISE HYMNAL,' and we have never regretted their choice. We found beautiful and appropriate hymns for our dedicatory service. For the varying seasons that have followed, and for all the regular and special services held, we have found this collection adequate to all needs.

"I wish to commend especially the collection of Psalms and Topical Selections from the Revised Version of the Scriptures. The use of these Responsive Readings has greatly enriched the worship of our Lord's Day meetings.

EDWARD B. BAGBY."

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## NEED OF SYMPATHY.

Many of us have had almost such experiences as the following, related by a mother in the Church Evangelist, and can sympathize with her in the feeling of remorse which followed:

"Mother, mother!" cried little Willie, coming in upon me as I sat busily at work, "I have lost my arrow in the grass and can't find it." He was ready to burst into tears at his mishap.

"I am sorry, dear," I said, as I went on with my work.

"Won't you go and find it for me, mother?" he asked with a quivering lip, as he laid hold of my arm.

"I am too busy, dear," I replied. "Go tell Jane to find it for you."

"Jane can't find it," said the little fellow, in a choking voice.

"Tell her to look again."

"She has looked all over. Won't you come, mother, and find it for me?"

The tears were rolling down his face, but I was too busy embroidering a little linen saccue for him, and that seemed of more importance than the happiness of my child.

"There, there! Don't be so foolish as to cry at the loss of an arrow; I am ashamed of you! Go look for it yourself."

Willie went crying downstairs, and I heard him in the yard until my patience gave out. "Ellen," I heard him say, "won't you make me an arrow? Here's a stick."

"No, indeed; I have something else to do besides making arrows," said cook.

I felt vexed at Ellen. She might have done it. If I were not so busy I would make it myself, I thought, and I sewed on as before. Willie's heart was almost broken, but I was not in a mood to sympathize with him. The loss of an arrow seemed a very trifling thing to me. "Willie," I called out of the window, "you must stop crying."

"I can't find my arrow, and nobody will make me one."

"Go find something else to play with. Come, sir, you must stop this crying. I won't have the noise."

"I can't find my arrow," he said, with quivering lip.

"Well, crying won't find it. Come upstairs."

Willie ascended to my room. "Now, don't let me hear one word more of

this. Take better care of your arrow next time."

There was no sympathy in my tones, for I felt none. I did not think of his loss, but of the annoyance of his crying. The little fellow stifled his grief as best he could, and, throwing himself down on the floor, sighed and sobbed for some minutes. Before long, he fell asleep. Tenderness comes in place of sterner emotions. I laid aside my work, and, taking Willie in my arms, laid him on my bed. Another deep sigh came from him as his head touched the pillow, and was echoed in my heart. Poor child! the loss of the arrow was a great thing to him. I wished I had put away my work for a few minutes and made him a new one. What is a little time taken from my work to the happiness of my child? I wish I could learn to think right at the right time. Dear little fellow; I stood for nearly five minutes over my sleeping child. When I turned away I did not resume my work, for I had no heart to work on the little garment.

I went down to the garden, and the first thing that met my eye was the arrow, partly hidden by a rose-bush. So easily found! How much would a minute have saved, given at the right time! We learn too late and repent when repentance does not avail.

The first notice I had of his being awake was his gratified exclamation at finding his lost arrow beside him. His grief was forgotten. In a few minutes he was out shooting his arrow again. But I could not forget it. I was serious for many hours afterwards, for the consciousness of having done wrong, as well as having been the occasion of grief to my child, lay with a heavy pressure upon my feelings. —Selected.

## CONVENT CRUELITIES.

32-page pamphlet by H. A. Sullivan, ex-monk. A Peep into the Convent. The Convent Horror, Taking the Veil, etc. Its tales are thrilling. Send 10c. silver to Henry A. Sullivan, 1175 W. Adams street, Chicago.

## Re t a d Health t Mother and Ch ld.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.



O how kindly hast Thou led me,  
Heavenly Father, day by day!  
Found my dwelling, clothed and fed me,  
Furnished friends to cheer my way!  
Didst Thou bless me, didst Thou chasten,  
With thy smile or with thy rod,  
'Twas that still my step might hasten  
Homeward, heavenward, to my God.  
—Grinfield.

## FIVE MINUTES' SERMON.

By Peter Ainslie.

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15: 10.

I love to sit alone and think of God and me—just us two, for that is the meaning of religion. When I became a Christian there may not have been very many people on earth glad, for I was only a little boy; but I now know that there was joy in the presence of the angels, and I love to think of God as my friend; and this is your experience, too. Personal friendship with the divine heart is the power that saves us from a thousand sins. I hope that I wrong no one, but all that is within me is stirred when I see the church trying to save some man because he is wealthy, and they want his purse, or he is well known, and they want the benefit of his social position, and the same church indifferent as to the salvation of the ignorant, poor and uncultivated. I had rather be a Hindoo and burn incense to my heathen god than to believe that there is a true God, but he is for me and not for you. God is no respecter of persons. The sinner is the man well dressed, as well as the man in rags and frequently he is the worse sinner who wears the best clothes, but it is he whom God loves. There is only one class of people whom the Lord abhorred, and that class is the self-righteous. Jesus came to seek and to save the lost. In our sins He has loved us, and only by his love have we been drawn out of sin into His sacred heart. This is a part of the Christian economy, and the promise was that Christ would draw all men unto Him. We were sinners lost; we are now sinners saved, and this salvation is by the grace of God. He loves us, and why not we love Him with a kindred love? Our best efforts are weak, but why withhold our weakness from His sacred altar. God has called all the crowd unto Himself and the Lord is waiting for an answer to the invitation. Yesterday I had just prayed, "Lord, send some one to me to-day whom I may help, or send me to some one," when I turned to my desk to work again. In a little while the door-bell announced a visitor and there was a well-dressed young woman, with a good but a deeply sad face. She burst into tears and amid her sobs told a sad, sad story, and this was her conclusion: "Now, sir, I am without home, friends or money, but I want to live right, and they tell me that you will help me; and will you?" I had prayed and God had sent this woman not only that she might be helped but to ask me if I believed my prayer. I gave her the Crittenden Mission address and

\*This is the golden text for the Sunday school lesson for Oct. 21, 1900.

asked her to call upon me for further service if she was not successful. I turned to my work again and then I remembered that I had forgotten to ask her name or her address, and she had now gone out into the cold, dark world and what if she should not be successful? It was no ordinary case, for God had sent her to me. I laid aside my engagements, for what are engagements with men when we have an engagement with God? Another prayer and I started out into the damp night air for the Crittenden Mission, for my work was not over. With anxious heart, I entered the parlor and the next moment I learned that she had been kindly received and would make that Christian place her home. Jesus was again sitting by the well and the Master's eyes were upon her who said, "Give me the living water that I may thirst not." The night had lost its darkness and a sinner had been saved. There is joy in the presence of the angels of God over one sinner that repenteth.

O Lord, have mercy and teach us to be merciful for Jesus' sake. Amen.

## BIBLE SCHOOL.

## PARABLE OF THE GREAT SUPPER.

Luke 14: 15-24. Golden Text: Come, for all things are now ready. Luke 14: 17.

This lesson belongs to that period of Jesus' ministry which was spent in Perea, on the east side of the Jordan, after He departed finally from Galilee. It was the last part of His work before He went up to Jerusalem to supper. These events receive special statement in the gospel of Luke.

The parable was told for the purpose of showing an enthusiastic listener that not all were as ready to appreciate the advantages of the kingdom as was He; what He thought of supreme value many would disregard.

The excuses offered by the different people invited are interesting because they are not frivolous or hypocritical. Jesus wants to show the value of the kingdom when compared with the best things which can engage our attention. There was nothing trivial in the things urged by these men. They only show the more plainly the folly of holding even the best things as worthy of comparison with Christ's call.

The result of this conduct is shown in the loss of the privilege which these busy people suffer. The slighted invitation goes to others, while they are left out. Nothing that they can do in their own affairs can compensate for this neglect. No business or social success can make up for the really great things which our Lord can offer.

## CHRISTIAN ENDEAVOR.

## OUR STEWARDSHIP.

Luke 12: 42-48. October 21.

It is hard for us to realize we are stewards and not irresponsible sovereigns of the Lord's heritage.

It is not sufficient we be busily engaged in the King's business when He cometh. There must be evidence of faithful industry from the morning hour to His appearance, even if He tarry till evening.

When the vintner comes and finds the vinedresser energetically pruning a vine, but the other ninety and nine vines untouched he is rather enraged than favorably disposed toward the servant, because

he sees the dresser could work, but did not, and by his present activity is trying to deceive his master into believing he is a faithful and industrious servant. But the undressed vines are his undoing. The day's idleness and the present deception fix his fate and he is sent from the vineyard disgraced.

Let us beware of postponing the duties of our stewardship till nearer the close of life. The Master has given us a work to do requiring ceaseless activity all the day, and He will not come to us with blessings if behind us is a long wake of neglected opportunities.

"Blessed is that servant whom his lord when he cometh shall find him so doing." What a favored opulence of his master. The same generous impulse in the heart of the prince will not redound so much to the riches of the favorite as when it springs from the heart of the monarch. When God sets forth to bless that servant who "when He cometh, shall be found so doing," who can conceive of the value of the treasures or the glory of the honors he will receive? The riches of heaven and the grandeur thereof are his patrimony forever! Portray them ye angels who have seen them. Human eye hath not seen them, nor ear heard them described; neither hath it entered into the heart of man to conceive their splendor.

We are among those who know the Master's will. If we know it not we are criminally responsible for our ignorance. With church bells calling us into the school of Christ, with religious literature drifting all about us everywhere, and Bibles for the asking, ignorance of the Divine Will aggravates rather than palliates our offense. If we do not the Lord's will we shall be beaten with many stripes.

We often hear it said: "Let the heathen alone; if they never learn their duty they will not be punished for remissness; to evangelize them is to send a large proportion of them to hell."

But here the Savior Himself asserts that He that knew not, and did things worthy of stripes, shall be beaten with few stripes." They shall not be punished as we who sin in greater light, but they shall be punished nevertheless. The above like all sophistries against missions can not for a moment withstand the simple words of Christ.

"And to whosoever much is given, of him shall much be required." In Christ we have received all things; are we daily meeting the just requirements made of us in consequence thereof?

By beating the man servants and maid servants, is meant the cruelty we practice on those for whom Christ died by our neglect of their bodily comfort, intellectual discipline, or their growth in grace and knowledge of the Lord Jesus Christ.

Jacksonville, Ill. Geo. L. Snively.

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## PRAYER MEETING.

## WHAT GOD HATH DONE FOR US.

(Prayer for National Convention—  
Psa. 126.)

"My Father worketh even until now and I work," said Jesus. In all of the ongoings of this universe He is concerned and interested; from the smallest atom to the crowning work of His creation. He hath ever had a Fatherly watch-care over all His children. The Hebrews were at times recipients of special blessings, "whereof," the Psalmist exclaims, "we are glad." Greater blessings came with the Messiah, and they have been manifestly augmented as men came to know His true worth and character. No century has greater reason to rejoice than the present, no nation than ours, and no people than the Disciples of Christ. A universal anthem of praise and hallelujah should ascend from over twelve hundred thousand souls who have been redeemed and elected to service in His kingdom, untrammelled by human creeds or party names.

Surely the Lord hath been with us. Man could not have accomplished this of his own power. Today we enjoy recognition as one of the great religious forces of the country. We have lived to see the love of party commence to wane and the love for Christ grow stronger. The Spirit of God is working silently and imperceptibly throughout the whole church militant. The necessity for an undivided front and an unbroken column is recognized as never before.

Great progress is seen on every hand; in our missionary work—Home and Foreign; the Church Extension Board has passed the quarter of a million mark and is now looking towards a million dollars in 1905. Many churches all over the land have experienced the blessing of this work; the increase in the endowment and the attendance at our colleges is one of the gratifying signs of the times.

But let us not become vain-glorious and proud. Let us pray the Lord that He will keep us humble and holy, and ever give us a sense of our need of the presence of His Spirit in all our endeavors. Let us stand hand to hand and shoulder to shoulder; standing fast in one spirit, with one soul striving for the faith of the Gospel. Let those who are not permitted to assemble with the mighty host of the Lord at our National gathering pray that wisdom and guidance may be given to those who are in authority that they may be enabled to so direct the work that great good will result.

The Lord hath blessed us in all our undertakings, but He is willing to bless us still more if we but prove ourselves worthy of the goodness of His grace. He cannot compel us to become consecrated and yet consecrated followers He must have. If not us, then someone else. What are we going to render to Him—what sacrifice are we going to make in behalf of His kingdom here below for all of His benefits?

May this convention and the work during the coming year be known far and wide for its spiritual uplift and its thorough evangelistic zeal. Let us pray that we may be saved from narrowness and bigotry and pettiness. May we by a more diligent study of His Word and by prayer and meditation come into a closer fellowship with God through the person of Jesus. May His presence ever overshadow

us, and may He work in and through us, to will and to do of His own good pleasure.

F. F. G.

Prayer meeting for Oct. 17.

## C. E. READING COURSE.

(Articles in this column are supplementary to the handbooks of the Bethany C. E. Reading Courses. The books and supplies for this course may be obtained from The Christian Century Company, 355 Dearborn street, Chicago, Ill.)

## THE GROWTH OF THE BIBLE.

The word "Bible" was originally a Greek word, and as applied to the Scriptures was in the plural number, and meant books. The Bible is many books rather than one book. It is a collection of books written by different authors in different times and places. It did not fall out of the sky, ready-made, printed in English and bound in morocco. It was written on earth by human hands under varied circumstances and circulated for centuries in manuscript form, the books of the Old Testament in the Hebrew language, and the books of the New Testament in the Greek.

When the Savior wished to convey a written message to each of the seven churches in Asia Minor, he did not write it himself, but gave it to the Apostle John to write and transmit, as recorded in the second and third chapters of Revelations. So men were always made the writers and messengers of divine truth and love. Not in all cases do they write under the dictation of their Lord, but often more freely in their own peculiar personal style. Accordingly, the writings of John are in different style from those of Matthew and Luke and Paul. These writers were made competent to word their messages each in his own forms of speech. This does not detract from the value of the writings, but, rather, suits them to human readers and enables us to study them in the same way as other books.

## Construction of the Old Testament.

It is not the purpose of this article to settle any of the questions of higher criticism either by argument or by declaration. Our purpose rather excludes these. It is our province here, however, to note the gradual formation of the Old Testament and certain distinctions in its contents. It is agreed by nearly all Biblical scholars that part of the first five books of the Old Testament were written by Moses as early as (about) 1400 B. C. Some think that Moses may have used some documents already written by some of his predecessors. The records in the Old Testament mention other later writers, although they do not always note what or how much they wrote. Thus, Joshua wrote certain "words in the book of the law of God" (Josh. xxiv. 26); "Samuel told the people the manner of the kingdom, and wrote it in a book and laid it up before the Lord (I. Sam. x. 25); "Now the acts of David the king, first and last, behold they are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer" (I. Chron. xxix. 29); "So Solomon's acts were written in the history prepared by Nathan the prophet, the prophecy of Ahijah the Shilonite, and the vision of Iddo the seer (II. Chron. ix. 29). All through the Old Testament various writers and writings are mentioned down to the times of Ezra, perhaps as late as 400 B. C. It may be that some

parts of the Old Testament were composed after this date. At any rate, no less than one thousand years elapsed during the growth of the Old Testament.

It is convenient to divide the contents of the Old Testament into historical, legal, prophetic and wisdom literature. The historical parts trace an almost continuous line of persons and events from the creation of man to the close of the Persian period. It is religious history, not a history of the world, not even a history of Israel. It narrates God's part in the development of a chosen nation and preparation for the Messianic age.

The legal literature includes the laws, which are mostly found in the Pentateuch. These laws are both civil and religious, and are clearly designed to guide the nation of Israel. They were not all enacted at one time, nor are they arranged in a most orderly form as if classified after all were issued. They are mixed with the history of Israel in the wilderness before entrance into Canaan. Some are repeated, as if delivered more than once and in different forms.

The prophetic literature is composed of the writings of many prophets, and mainly consist of psalms, sermons and addresses of the prophets to the people of Israel or to their kings regarding the divine will and the dangers of disobedience to God. Often whole chapters are historical, and, indeed, many scholars urge that the greater part of the history in the Old Testament is prophetic, and should be included in this division, because written by prophets and intended to convey prophetic lessons. The prophets were the preachers of Israel, and their books of sermons reflect the moral and spiritual needs of the people at different times. They also made predictions by way of warning and encouragements. In these predictions they gradually set forth the Messianic hope. They were the advance guard in the world's march toward righteousness and redemption.

The wisdom literature includes such books as Job, Proverbs, Ecclesiastes and Solomon's Song. It was written to teach lessons of general wisdom, especially that which is most practical in the affairs of every-day life. It does not exclude religion, but often reaches the conclusion that the fear of God and the observance of His precepts are the whole duty of man. But this literature discusses the way of the worldly man and points out the folly of his unrighteous course as seen in its legitimate results. The writers of this literature were not prophets, but sages; nevertheless, men of faith and the fear of God.

Just when all these books were brought together to form the Old Testament is not certainly known. Most scholars accept the Jewish tradition that Ezra collected all that were written to that time. It is certain that when the Old Testament was translated into Greek, about 200 B. C., the collection was complete, and the Old Testament as used by Christ and the apostles was the same as it is now in our Hebrew and Septuagint copies.

Clinton Lockhart,

(To be continued.)

## BELLS

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## Correspondence

### CRESCENT CITY LETTER.

The work in New Orleans has moved steadily forward, with slight fluctuations in the attendance, owing to people leaving the heat of the city. There has been an increase in the attendance of visitors from other churches at the evening services.

Notwithstanding the pastor has been indisposed for several weeks and was compelled to remain indoors, yet he has filled his pulpit at each Sunday morning service, and the evening service was kindly provided.

The little church at Melville, La., has moved forward and are doing all they can to get into their church building.

D. W. Brown, late state evangelist of Louisiana, has been circulating faithfully among the churches, organizing work and doing what his hands find to do. He recently visited Cheneyville and Bunkie, holding them a meeting.

The Louisiana churches should be prompt in lifting the offering for church extension. No state needs assistance from that source more than this.

We have no state evangelist at this time and solicit correspondence. Don't write if you are looking for an easy job or require a stipulated guaranty in the way of salary. You must be willing to take some risk. The Louisiana brotherhood are a liberal people and will contribute nobly to the right kind of a man. A man with no family preferred. Address M. Pittman, corresponding secretary, 4017 Perrier street, New Orleans, La. Inclose stamp and insure reply.

C. L. Jones is doing excellent service at Shreveport. He is favored with frequent additions. The next state convention will be held there.

The churches of Louisiana should see that every effort to support home missions and state missions is encouraged. They should pledge the amount they expect to give for the salary of an evangelist. The needs of this field are great. New towns are opening up to us and we lack workers to cultivate the heart soil.

Lake Charles wishes a preacher in September. It is a good church, free of debt and worthy of a good man. We shall be glad to hear of some consecrated worker locating there.

Cheneyville also needs a first-class, energetic man. W. C. Scott can give information about that church.

Morrow, a good town and good organization, with a lot and some money in the treasury for a building, should be cultivated and encouraged. Crowley, in like condition, needs the wise head and guiding hand of a good young man.

Hammond should also share in the glorious work—a good field and flattering opportunity.

The capital city of Louisiana once had a thriving church in days past, when the beloved John A. Dearborn preached there. The church building passed to the Jews, the members moved to other places, and so to-day the organization is extinct. However, about six Disciples reside there. Work should be reopened at this point and Baton Rouge should be brought to the front again.

Numerous Louisiana towns are opening their doors to the primitive gospel. Thir-

teen cities have a small representation of Disciples resident, in which the primitive gospel has not been preached.

We should have a city missionary in New Orleans. New houses open up their doors to us weekly. My calling list is very large. But all this means money, and this is where the shoe pinches.

A church edifice that would compare in architecture and seating room with the influential churches of this city of wealth would be a drawing card of no small magnitude. The cause should be faithfully planted in New Orleans. It is the gateway of the tropical world on the South. A twenty thousand-dollar church would be meager as compared with the large majority of Protestant churches. We have a beautiful corner lot, almost facing the beautiful Camp Street Park, but only a small frame structure; perhaps the lot and church would be valued at \$5,000. The membership is also poor and without the aid of the A. C. M. S. would not be able to bear the current expenses. A great work confronts us, and how to meet increasing needs is the problem.

The Lord bless The Christian Century.

M. Pittman,

Corresponding Secretary.

### DENVER LETTER.

The Colorado Christian Missionary Society will assemble in Colorado Springs next week. The speakers for the different evenings are B. O. Aylesworth of Ft. Collins, Bruce Brown of Denver, Mrs. Louise Kelly, Emporia, Kan., and F. W. Henry of Trinidad.

The South Broadway Church has extended a call to B. B. Tyler, who will spend four weeks with this congregation in October and November, and at that time will give his reply. We all felt that our cause in the state sustained a great loss when he left Colorado Springs, and we will welcome him back with open arms.

P. S. Telford was compelled to return to Colorado on account of his health, after a six weeks' stay in Iowa. He may possibly locate at Salida.

The Central will begin work on its new building early in November. Our building fund is rapidly growing. Mrs. P. M. Patterson, a grand niece of Alexander Campbell, contributed \$2,000. Her husband will probably be chosen United States senator this fall. A. E. Humphrey, a Presbyterian gentleman who gave \$100 toward our individual communion set recently, contributes \$1,050 toward the new building. We sold the two lots on which the old building stood for \$45,000. There have been over 100 additions to the Central since the first of the year at regular services.

M. A. Thompson, who graduated at Drake University last June, and who is now pastor at Grand Junction, is doing a very fine work in that city. He will build up a strong church.

I. E. Barnum, one of the pioneers of our cause in Colorado, has been nominated for district judge by the Republicans of Denver, and will probably be elected because of his personal popularity and sterling integrity.

W. C. Hall, a member of the South Broadway Church and city passenger agent for the Santa Fe, has secured a rate of one fare plus \$2 from common points in Colorado to the national convention

at Kansas City. We hope to take a special car from this state.

J. P. Lucas of Colorado City visited the Golden Church last Sunday and may decide to locate in that city. He will visit Georgetown soon where we have a few very consecrated members to look over the field with a view of establishing a church.

A. E. Dubber of Wichita, Kan., accompanied by Charles Payne, a very prominent business man of that city, worshiped at the Central last Sunday evening. He came for a visit to the mountains through the kindness of his people who presented him with a purse for this purpose. There have been almost 300 additions during his two and a half years ministry with the Central at Wichita.

Bruce Brown.

### WISCONSIN NOTES.

The Monroe convention was a good one, the attendance about the usual number and the interest most excellent. The plan of work was somewhat changed. Hereafter the secretarial work will be done by one of the pastors in the state and the missionary will be given more time for protracted meetings.

Elder D. N. Wetzel of Richland Center was elected my successor as secretary and J. C. Thurman of Green Bay was elected president, J. H. Berkey exchanging places with him, thus becoming vice-president. Otherwise the board remains the same.

Addresses delivered before the convention were of a high order and Monroe hospitality, which has become proverbial, made us all feel welcome and at home.

The state board planned to begin its year's work with four protracted meetings, as follows: Fennimore, Chilton, Platteville and one by H. F. Barstow at Rib Lake. The evangelist for the year has not yet been employed.

The next convention will be held at Waupun Sept. 20-24, 1901.

As for myself I will settle in pastoral work after Nov. 1. I desire to thank the Wisconsin brethren for their generous sympathy, co-operation and good will during the two years I served them as state missionary. I shall always be interested in the success of their work. They have my prayers. For Bro. Wetzel and my successor I pray abundant blessing and that the brethren throughout the state may support them most heartily.

Bro. Wetzel begins a meeting with home forces at Richland Center this week.

I learn that Bro. Galpin has resigned the pastorate of the Union Church at Waupun, and according to the original articles of union it is now our turn to furnish them a pastor. I pray that a prudent man may be found for that work.

C. M. Kreidler, recently of North Tonawanda, N. Y., is expected at Milwaukee this week to take up the work there.

C. G. McNeill.

670 Thirty-third Street,  
Milwaukee, Oct. 4.

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## PENNSYLVANIA.

The church at Monongahela City dedicated its new building Sept. 23.

Herbert Yuell, pastor at Shady Avenue, Pittsburg, will assist F. F. Bullard in a meeting in Lynchburg, Va., in October.

The Pennsylvania delegation to Kansas City convention will go via Chicago, over the Pennsylvania and Chicago & Alton Systems.

H. F. Lutz, who has been doing very successful work in and about Harrisburg for three years past, has been engaged as evangelist for greater Pittsburg. Brother and Sister Lutz are among our most enthusiastic and consecrated workers, and a good choice has been made for that important work.

The Indiana county yearly meeting, held at Gypsy recently, revealed a good degree of prosperity among the churches. There are seven churches, as many church buildings and Sunday Schools, three preachers and a church membership of 338 in the county.

R. S. Lattimer, our merchant-preacher, of Pittsburg, is a good foster father to the work in all west Pennsylvania. County meetings, mission services and board meetings receive his constant attention. At the same time he is a great spoke in the wheel in the local work of the Central Church. He is one of the men who "make things go."

The prospects are good for a fine convention at Somerset, Oct. 2-4.

An excellent interest is reported in the work at Beaver. One baptism recently. Workers from the church organized a mission Sunday School at Monaca, Sept. 9.

Eleven have been added to the church at Knoxville in the past few weeks, mostly by confession and baptism. F. M. Gordon is the zealous and popular pastor.

The Park Church, Newcastle, kept open house right through the heated season, with the new pastor, Earle Wilfley, at his post. Audiences kept up well, and there were frequent additions.

Herbert Yuell gives an illustrated lecture on China, which is highly commended.

H. C. Saum, pastor at Belle Vernon, has "gone and done likewise," and Mrs. Saum is proving herself a good helpmeet in the work there.

C. M. Iams has resigned at Hazlewood, and J. F. Futcher has resigned at Duquesne.

A new congregation was organized at Squirrel Hill Sept. 4. W. N. Arnold is pastor.

Erie, Pa.

M. B. Ryan.

## NEW YORK LETTER.

We continue the report of the New York State Convention, began last week. The corresponding secretary's report showed a membership in the churches of the state of 7,927, a net gain of six and three-tenths per centum for the year. We have forty-seven congregations, forty-one societies of Christian Endeavor and fifty-two Bible schools. The mission points to be aided for the new year are: Watertown, Lansingburg, Second Church in Brooklyn, Second Church in Rochester, and the First and West Side congregations in Elmira. Each of the foregoing were on our list last year except the Rochester congregation. The five points aided last year show a net gain in mem-

bership of one hundred and twenty-two, and gave \$178 for New York missions. The convention was quite encouraged by the reports from its mission churches.

The auxiliaries of the C. W. B. M. in this state broke all records during the year just closed. Last year we rejoiced in the best year in their history, but this year far surpasses the last. The amount of money raised last year was some \$2,400, while this year the amount footed up \$3,093.34. There are 1,418 members in the thirty-seven auxiliaries, a net gain of 458 for the year. If throughout the Church of Christ there were 1,418 women in the C. W. B. M. for each 8,000 members in the churches, we would have some 212,700 women enlisted in this glorious C. W. B. M. work. It will be noted the per capita amount raised is \$2.11. It is doubtful if this will be equaled elsewhere.

The Board of Managers for the New York Christian Missionary Society was enlarged by the creation of a new office, that of second vice-president. The board for the new year is made up as follows: Eli H. Long, M. D., president, Buffalo; A. B. Kellogg, first vice-president, Buffalo; B. A. Jenkins, second vice-president, Buffalo; J. P. Lichtenberger, corresponding secretary, Buffalo; D. Krebiel, treasurer, Williamsville; A. M. Hootman, recording secretary, Tonawanda. Of the board, Jenkins, Hootman and Lichtenberger are preachers, the others being successful business men. The superintendent of Bible school work is G. B. Townsend of Troy. Bro. Neel, pastor at Rochester, is superintendent of Y. P. S. C. E. work.

The convention was the most optimistic of any of the five we have attended in this state. The presence of F. M. Rains and G. W. Muckley, with triumphant reports of their respective causes, did much to cheer us. The hosts will meet with the First Church, Rochester, next year. Our prayers ascend daily that a better and more inspiring convention may there go on record than even this most excellent one just passed into history.

New York City.

B. Q. Denham.

## MONTANA STATE CONVENTION.

At the recent convention of the Montana Christian Association, together with the State Christian Women's Board of Missions, and the Bible School and Endeavor Associations, held at Helena, Mont., an interesting program was carefully followed, which was full of live topics and helpful discussions. The reports of the work done in the state have to be studied in order to realize what a wonderful work is being done by the handful of Disciples in this state. The number of organized churches is 14, enrolling 1,055 members. The increase by baptism for the year was 64, by letter 56, and by statement 55, making a total of 175, against which there was a loss of 81 by death, letter and otherwise, making a net gain of 94. The members of the churches during the past year contributed towards missions the sum of \$1,133.32, and for home and state work the sum of \$12,006.29, making a total of \$13,139.61, or an average of \$12.45 per member. This does not include the money raised by the C. W. B. M. Auxiliaries, the Bible schools or the Endeavor Societies. The 14 church buildings are valued at \$70,000, with a total debt of all of the churches amounting to \$9,182.32, being a decrease of nearly \$1,200 for the past year.

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The officers elected by the Montana Christian Association for the ensuing year are: S. C. Kenyon, president; E. O. Tiltburn, vice-president; E. Scharnikow, recording secretary; O. F. McHargue, treasurer, and Walter M. Jordan, corresponding secretary.

The financial report of State C. W. B. M. showed that 197 members contributed \$629.35 towards missionary work, or an average of about \$3.25 per member. Many contributions from the state were made direct and not reported through the State Board, which would swell the average considerable. The officers elected for the ensuing year are as follows: President, Mrs. C. P. Brinton of Butte; Mrs. Ada Pew of Helena, vice-president; Miss E. L. Botts of Butte, secretary and treasurer, and Mrs. Addie Walrath of Bozeman, junior superintendent. The Bible school reports show an enrollment of 772, and having raised the sum of \$850.19. There are 12 organized Bible schools. There were 8 C. E. Societies reported, with a membership of 255, and who contributed to missions the sum of \$615.02.

The total contributions for the year aggregate \$15,234.17, from the churches and their auxiliary departments. A state evangelist was employed for six months during the year. His work but emphasized the necessity of a state evangelist being at work in the state during the whole year. The convention, feeling the need of this, in addition to keeping up the work in the established churches, appointed a special delegate to the National convention, to present the needs of Montana to those noble women who have so far made it possible that Christian work might be carried on in Montana, the Christian Woman's Board of Missions. The delegate so selected was the state corresponding secretary, Walter M. Jordan.

Edward Scharnikow.

Deer Lodge, Mont.

HOW MANY PEOPLE of your personal acquaintance are constantly complaining of being "so tired," of having "aches and pains," of "not feeling just right," and a thousand and one other things, until it almost seems as though the world had become one huge hospital filled with incurables? What is the cause of all this? Certainly, it is not a natural condition, but, on the contrary, it is one that should cause much anxiety and alarm. But they can be restored to health. How? By taking Dr. Peter's Blood Vitalizer regularly according to directions. If there is no agent for the remedy in your neighborhood, write to the proprietor direct, Dr. Peter Fahrney, 112-114 S. Hoynes Ave., Chicago.



## IN TAZEWELL.

Forty years ago Dr. Chester Bullard organized a church in a "stillhouse" on the banks of Clear fork at Shawver's mills, Tazewell county, Virginia, and on the third Sunday in this month it was my pleasure to conduct the dedicatory services of their new church building, which is one of the prettiest in southwest Virginia, and it is free of debt. D. A. Leffel is the pastor and this whole year has been one of constant labor on the part of all for the completion of their new edifice. Its bell notes will ring out for miles in one of the most beautiful sections in the Alleghenies. The Tazewell district convention, which consists of twenty-five churches, began their annual sessions there on the 13th. J. A. Campbell was president and L. E. Walker was secretary. Addresses and sermons on the program and otherwise were by Philip Johnson, W. J. Shelburne, J. A. Campbell, J. W. West, J. R. Sparks, D. A. Leffel, J. D. Tickle, J. W. Spencer and G. W. Harless. Two new churches were received into the convention—Big Lick in Russell county and Lick Creek in McDowell county. Little more than \$360 was raised for state work. The woman's session was conducted by Bro. West, and the women are doing a good work. In spite of heavy rains every day there was a good attendance. Sunday was a charming day. There was one confession at the afternoon services. That afternoon I rode horseback nine miles to the town of Tazewell, and a delightful ride it was—sunset in the mountains, then darkness in the sky until every star had been lighted. God's world is beautiful! We were there in time for evening services and next morning I visited Tazewell College. It was delightful to look into the faces of a hundred and fifty students. The college has good prospects. The faculty consists of C. D. M. Showalter (John Hopkins'), David C. Gillespie (University of Virginia), Philip Johnson (Bethany College), Miss Jennie Shelburne (Milligan College), Mrs. C. D. M. Showalter (Milligan College), J. H. Dodge (William and Mary), Miss Hattie Harman (special studies in Boston), Miss Annie Wingo (Hamilton College) and J. N. Harman, lecturer in moral philosophy and the Bible. Plans are now on foot for the erection of larger buildings. This ought to be done, for already they are overcrowded and students are coming in daily. The college is anxious to raise \$10,000 for their new buildings. A part of this is already in sight and the balance ought not to be counted much for the state of Virginia to raise. The whole state ought to stand by this institution. It is worthy of our best support and its worth to the Disciples of Christ in southwest Virginia is invaluable. Prof. Johnson is pastor of the church there and is doing a good work. Tazewell is the right place for the college and its present prosperity demands attention.

Baltimore, Md.

Peter Ainslie.

## NOTES FROM THE VIRGINIA FIELD.

After a pleasant vacation spent in the interest of The Christian Century and other Christian publications, I find myself at work again at the University of Virginia. We find that the number of students of the Christian faith in attendance at this great institution is rapidly increasing.

On the fourth Sunday I supplied for

Bro. O. B. Sears, at Hillboro, Bath county, preached two sermons and two were reclaimed. This is a ripe field and we need to take it for the Lord. At the evening service we completed the permanent organization of the church with the following officers: Jno. W. Allstock and J. L. Tulloh, elders; Frank Curtis, deacon; Stephen Franklin, clerk, and Geo. E. Madison, treasurer. Bro. F. A. Hodge will begin a series of meetings at Clifton Forge, Va., on the second Sunday in October. He will be assisted by Bro. W. J. Cocke after the third Sunday. Let our prayers be for the salvation of many at this time.

O. L. Huffman.

Charlottesville, Va., Sept. 25, 1900.

## NEW RIVER DISTRICT, VIRGINIA.

I commenced my labors as evangelist in New River District on Sept. 9 at Shiloh, Pulaski county, Va., continued the meeting for eleven days, which resulted in twenty-nine additions, four from Methodists, one from Presbyterians, twenty-five baptisms.

Our meeting was a success in every particular. Among the members from the Methodists was Bro. Jackson Morris, a local Methodist preacher, and a man of fine influence and ability, and has been one of the leading Sunday school and church workers of this entire section. Our additions were all of first-class material, and is the best meeting we have ever had in Shiloh since the building was erected some twenty years ago. Had during last month at our regular services three additions at Newbern, at Pine during month five, additions at Max Creek four, making a total of forty-two for September.

I opened meeting at Newbern last night, had one addition. Will continue ten days, after which time I will go to Salem, Va.

J. O. Shelburne, District Evangelist.  
Dublin, Va.

## VIRGINIA CONVENTION.

The annual convention of the Virginia Christian Missionary Society will be held at Seventh Street Christian Church, Richmond, Va., Nov. 13-16, 1900. A program of rare excellence has been arranged, and will be made public when all the details are completed. The railroads have agreed upon a rate of a fare and a third for this occasion, and the brethren and sisters of Richmond and Manchester will cordially welcome the Virginia Disciples to their hearts and homes. The indications are for an unusually pleasant and profitable state meeting. The preachers are urged to come, and influence as many others as possible.

Churches, Sunday schools, societies and individuals will please not forget to come prepared to make liberal offerings for the

ensuing year, and those who have made pledges that are unpaid will please arrange for the payment of the same between now and the convention, so that the new missionary year may be started with the society in a good financial condition.

Bro. Shelburne has already started upon his labors as financial agent and has met with most gratifying success.

Hoping that the brethren and sisters will come in large numbers, to give aid and inspiration to the work of extending the Master's kingdom in Virginia, and requesting the earnest prayers of the Brotherhood for the Lord's richest blessing upon the work.

E. N. Newman, Secretary.

Richmond, Va., Oct. 1.

## PANHANDLE POINTERS.

W. L. Fisher has finished his work at Bellaire and intends to enter Yale this fall.

V. H. Miller is engaged at McMechen for the current year. He is a student in Bethany. Five additions this month at McMechen.

F. Shrouz has resigned his work at Taylorstown, Pa.

W. H. Oldham is supplying the pulpit at Lone Pine.

Prof. Keith has arrived at Bethany. He was in Lexington, Ky., last year.

Prof. H. U. Miller, pastor at Wellsburg, W. Va., is home at Lone Pine, Pa., on a visit.

Colliers and Holleday's Cove have hired L. Sherwood for the coming year. Mr. Sherwood will enter Bethany.

Prof. R. H. Wyman is at Mt. Clemens, Mich., for his health. Expects to be back for the opening of the session at Bethany.

Bethany College has lost Prof. Green. He is in Morgantown now. Was called to the chair of Greek in the State University made vacant this summer by the death of Cass Woolery.

President Rersey preached last Lord's Jay in Washington, Pa.

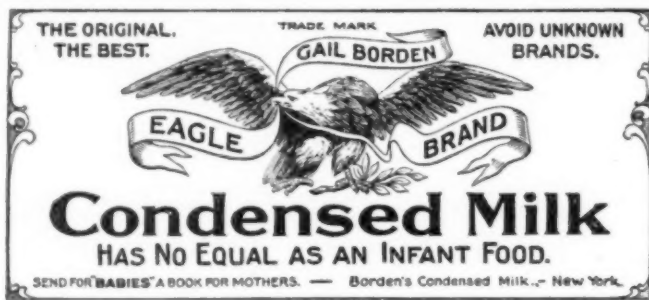
L. U. D. Wells is doing a grand work at New Cumberland.

W. H. Oldham preached for H. B. Evans recently at West Middletown, Pa.

Bethany College opens up Sept. 14. Prospects are bright for a large enrollment. Many encouraging words come from that quarter.

## LOW RATES WEST AND SOUTH VIA WABASH LINE.

Oct. 16, the Wabash will sell home-seekers' excursion tickets from Chicago to points in Kansas, Nebraska, Kentucky, Tennessee, Mississippi and Alabama, at \$15, and Oklahoma and Indian Territory at \$17, for the round trip. Write for particulars. Office, 97 Adams street, Chicago.





## CHINA LETTER.

The reactionary movement instigated by the anti-foreign party, under the imperial patronage of the empress dowager and her conferees, did not merely originate with the idea of arresting education and moral reform. It was part of a well-planned and determined plot to rid the empire of the hated foreigner, together with all his plant and machinery for progress and advancement.

Whether the present crisis may pass away without further partition of this already divided empire or whether the disturbing element will have to be melted in the furnace of war, remains a problem. The danger signal already hoisted in the "yellow peril" is not an imaginary one. The present upheaval is a demonstration of the futile attempt to materially civilize a semi-barbarous people and to arm and equip them with modern weapons of scientific warfare in the hope of thereby securing their redemption. It is like handing a sharp sword to an untrained child or setting a maniac with a lighted torch to act as sentinel by a powder magazine. The lesson learned has staggered Christendom! Fortunately, the present outlook is not solely against missions; it is bitter alike against commercial interests. Herein at once lies the hope of a speedy and final settlement of the whole problem. An anti-modern rebellion calls the fleets and armies to the field, whereas an anti-Christian crusade would be a repetition of the atrocities and massacres of Turkey, Armenia and Bulgaria, out of which entanglement the "powers" kept with supine indifference "for fear of political complications."

Lord Salisbury's recent criticisms would infer that the modern missionary should, upon entering on his over-the-sea mission, disclaim and forfeit all rights of citizenship and repudiate all claims for protection, and, in other words, to throw himself and his family upon the tender means of the heathen, on the appearance of any threatened danger. We admit, with the illustrious statesman, that there have been indiscreet missionaries on the foreign field as well as imprudent officials in the Foreign Office, but that would not justify indiscriminate condemnation of either missionary or statesman.

When, however, Lord Salisbury makes a comparison between the heroism, devotion and willing martyrdom of missionaries in the early Christian centuries and the present time, he has not perhaps allowed himself time to think of the tremendous economic revolution which has changed the entire social and political life of the times. The austere asceticism of Marcus Aurelius in a complete withdrawal from the world of art, letters, law, politics, and social and civic rights was most strongly condemned by the Roman authorities. In discarding temporal power, stunning the magistracy, discounting civil honors, the Christianity of the third century encouraged a religious inertia which not only paralyzed all human progress, but encouraged, with its scorn of earthly power, the kindling of widespread revolution.

While we do not agree with the Romanistic idea of "Caesarizing" missions, we do most strongly claim and cherish our appeal to citizenship and human rights. If the missionary of the twentieth century is to be invested with no other cre-

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dentials than the "Civitas sacrosancta" of the Vatican or even of Jerusalem alone, the role of Christian civilization will have its outlook on

"The eternal landscape of the past," and the forces that make for shaping national character and molding anew its larger life, will suffer a perilous, if not irremediable reverse.

Missions are for the time being temporarily suspended. The new regime depends upon the action taken by the powers. The wholesale destruction of mission property and the cold-blooded massacre of so many consecrated and talented missionaries calls for swift and sure justice. There has already been forwarded to the State Department, Washington, from the United States consul-general at Shanghai a detailed account of the shameless atrocities and indignities which were heaped upon pure, innocent children and the highest and best womanhood of our times.

Our own mission are all sheltered from the storm in Shanghai. There is no prospect of getting back for any winter's work. The unrest is spreading. Anarchy, pillage, rapine, carnage is devastating the country. Let the churches pray that the legislative and naval and military action of the powers may speedily restore order and good government and hasten the glorious day when China shall be one of the united states of a redeemed and universal Christian empire.

W. Remfry Hunt.

Shanghai, China.

## WANTED—AN ORGAN.

The latest word from Galveston shows that there are only 20 members of the Church in the city. Only one of that number has a salary. The State Board of Texas and the American Christian Missionary Society will stand by that work in an effort to resurrect it. The church needs rebuilding, and this will be done by the special offerings sent to us in behalf of Galveston. They need also an organ. Perhaps some congregation or some friend of our work will donate an organ to the Galveston church. If so, will you please write me?

Benj. L. Smith.

Y. M. C. A. Building, Cincinnati, Ohio.

## HERE AND THERE.

Was twenty-two days at Humeston. Had good hearing, all things considered, and much better results than I expected after the first week.

S. P. Kopp is a splendid pastor and hard worker, but his field is a difficult one indeed.

B. S. Denny, state secretary, is doing a great work in Iowa, and has a splendid report for last year. He gave us a very good visit while at Humeston.

A. B. Cornell of Allerton paid us a couple of visits and gave good assistance while with us. He has resigned at Allerton, and any church needing a good pastor and able preacher would do well to secure his services.

W. E. Harlow held a good meeting at Clearfield, Noah Garwick pastor. Brother H. paid us a short visit. Harlow is all right.

J. T. Shreve is pastor of the church at Corydon, county seat. The house is new and the church is young and full of life. Bro. Shreve paid us a couple of helpful visits at Humeston.

Came to Keola and began work in the large tabernacle Tuesday, 25th.

Geo. C. Ritchey is the pastor of this church. Have a good house and a membership of about 200. Five churches in the town of 900 people. There are about 200 people in the town who do not have any church connection, that is, children and all.

The town has been worked for all there is in it by all the churches here.

Ritchey is the best preacher in the country, a Western hustler doing everything in his power to build up primitive Christianity. I find a number of subscribers to the Century and they all like it. One confession last night.

J. V. Updike.

Keota, Iowa, Sept. 28, 1900.

## A GOOD CHANCE FOR SOME ONE.

There is always a good chance ready for the preacher who is ready. Many a man could add a third to his salary and make his work a half more effective by taking a thorough course with Prof. Ott in the Drake University College of Oratory at Des Moines, Iowa.

## CONVENTION PROGRAM.

The following is the program of the National Convention to be held at Kansas City, October 12-18:

American Christian Missionary Society.  
SATURDAY.

10:00 A. M.—General Board. Meeting of the A. C. M. S., Frank W. Allen (Ky.) presiding. First Christian Church.  
7:40 P. M.—Address—"The Christian Endeavor Era," John E. Pounds.  
8:15 P. M.—Address, "The Place of the Church College in the American System of Education," Pres. E. Benj. Andrews, Univ. of Nebraska.

## SUNDAY.

11:00 A. M.—Preaching in all offered pulpits.  
3:00 P. M.—Communion services. Armory—Address, I. J. Spencer. First Congregational Church—Address, L. L. Carpenter. First Christian Church—Address, D. R. Lucas.  
7:30 P. M.—Preaching in all offered pulpits.

## MONDAY.

Leader of Song—E. A. Cole.  
8:30 A. M.—Bible study, Jabez Hall.  
9:10 A. M.—President's Address: "Greater America, the New Century, and the Paramount Issue," W. K. Homan.  
9:40 A. M.—Statement of Annual Report, Benj. L. Smith.  
10:00 A. M.—Voices from many fields.  
10:40 A. M.—Report of Board of Negro Education and Evangelization.  
11:00 A. M.—Address, "Puerto Rico," I. J. Chhill.  
10:40 A. M.—Closing prayer-meeting, T. W. Pinkerton.  
11:00 A. M.—Business Session, First Christian Church.

Leader of Song—W. E. M. Hackleman.  
2:00 P. M.—Opening exercises, Baxter Waters.  
2:30 P. M.—Address: "How Shall We Fire the Hearts of Our Ministry with the Home Missionary Passion?" Jay E. Lynn.  
3:00 P. M.—The Educational Hour, J. D. Forrest.  
4:00 P. M.—Address: "Our German Neighbors," R. H. Timme.  
7:30 P. M.—Devotional Hour, J. K. Shellenberger.  
7:45 P. M.—Address: "The Most Popular Thing of the Reformation," Wm. Ross Lloyd.  
8:15 P. M.—Address: "The Urgency of the Plea for Home Missions," C. J. Tanner.

## TUESDAY.

Leader of Song—Albert Bellingham.  
8:30 A. M.—Bible Study, Jabez Hall.  
9:00 A. M.—City Evangelization.  
9:00-9:15 A. M.—"City Evangelization, the Overshadowing Problem of the Twentieth Century," A. J. Marshall.  
9:15-9:30 A. M.—"The Adaptability of Our Movement to City Evangelization Work," F. W. Norton.  
9:30-9:45 A. M.—"The Relation of City Evangelization to the Salvation of Our Country and the World," C. G. Brelas.  
9:45 A. M.—Report of Board of Church Extension, G. W. Muckley.  
9:45 A. M.—Exegesis—Philippians II, 29-30, George Munro.  
10:10 A. M.—Report and Address: "Ministerial Relief: What Is It?" Howard Chas.  
11:25 A. M.—Address: "Indifferentism: A Plea for Home Missions," Wallace Tharp.  
11:00 A. M.—Business Session, First Christian Church.

Leader of Song—De Loss Smith.  
2:00 P. M.—Devotional Service, D. A. Wockizer.  
2:20 P. M.—Conference, "State Missions," S. H. Bartlett.  
3:00 P. M.—Address, "The Appeals that Come to the Board of Home Missions," J. H. MacNeill.  
3:30 P. M.—Address: "The Initiative in Our Mission Work," J. M. Rudy.  
3:30 P. M.—Closing business.  
7:15 P. M.—Opening exercises, C. H. Winders.  
7:45 P. M.—Address: "Boys' and Girls' Rally Day," Mrs. Louise Kelly.  
8:05 P. M.—Address: "The Adaptation of Our Plea to America," W. B. Craig.

## THURSDAY.

Section I.—Christian Endeavor. Superintendent John E. Pounds.  
Christian Church—Vice-President R. S. Latimer presiding.  
9:00 A. M.—Devotional Hour.  
9:25 A. M.—"Christian Endeavor and the Institutional Church," C. A. Campbell.  
9:45 A. M.—"Christian Endeavor and the Local Church," J. N. Scholes.  
10:05 A. M.—"Christian Endeavor and the Heroism of To-day," W. R. Warren.  
10:25 A. M.—"The Need of the Educational Element in Christian Endeavor," F. O. Fanon.  
10:45 A. M.—"Christian Endeavor and Soul Winning," S. M. Jefferson.  
11:15 A. M.—Suggestions for Next Year—State Superintendents and others.  
11:45 A. M.—Adjournment.  
Section II.—Education—Hiram Van Kirk, Secretary.  
Congregational Church.—E. V. Zollars, Leader.

9:30 A. M.—Conference. Intercollegiate Relations. "The Academy," Miss Alice Lloyd; "The College Proper," W. P. Aylesworth; "The Bible School," B. C. Dewees; "The University Annex," Erret Gates.

Section III.—Pastors' and Evangelists' Session, Victor W. Dorris, Leader.  
First Christian Church.—Vice-President David Owen Thomas presiding.  
Leader of Song—H. A. Easton.  
2:00 P. M.—Devotional Exercises, Justin Green.  
2:20 P. M.—Some Suggestive Keynotes, by the leader.  
2:30 P. M.—Paper: "The Attitude of the Preacher Toward Social Problems," Mrs. Elizabeth Roubeshush.  
3:00 P. M.—Address: "The Value of Trained Women in Pastoral and Evangelistic Work," W. Brooks Taylor.  
3:25 P. M.—Voluntary Discussion.  
3:40 P. M.—Solo, Prof. H. A. Easton.  
3:50 P. M.—Address: "What to Preach and How to Preach It," J. B. Briney.  
4:20 P. M.—Address: "How to Reach and Leave Permanent Results in the Evangelistic Field," W. H. Pinkerton.  
4:45 P. M.—Voluntary speeches.  
5:00 P. M.—Adjournment.

Section IV.—Conference on Benevolences, Mrs. J. K. Hansbrough, Secretary.  
Congregational Church.—T. P. Haley, presiding.

2:00 P. M.—Devotional Services. Address, C. C. Rowison; address, E. W. Darst; address, Erret Gates; address, Mrs. M. E. Harlan; address, S. B. Moore, St. Louis. Reports.  
Section V.—Sunday-schools, Knox P. Taylor, leader.  
Armory—W. K. Homan presiding.  
9:00 A. M.—Devotional Exercises, Knox P. Taylor.  
9:15 A. M.—"The Bible Itself a Necessity Instead of Any Substitute."  
9:45 A. M.—Holding the Scholars in the School," Miss Anna M. Hale.  
10:15 A. M.—Conference: "The Bible," H. F. Davis, leader. a. What it is not. b. What it is. c. How use it.

11:00 A. M.—Three Needed Things for Successful Bible-school Work," Mrs. Mary Grant.  
11:30 A. M.—"The Bible-school and Good Citizenship," Sumner T. Martin.  
2:00 P. M.—Devotional Services.  
2:10 P. M.—"Normal Principles in Bible-school Work," Prof. D. S. Kelly.  
2:40 P. M.—"The Home Department," W. A. Harp.  
3:10 P. M.—"The Bible-school a Factor in Mission Work," F. E. Meigs.  
3:40 P. M.—Round Table. Questions and Answers. Howard C. Rash.  
7:30 P. M.—Closing Service: Thanksgiving and Consecration Service, J. P. Lichtenberger, leader.

## Foreign Christian Missionary Society.

## WEDNESDAY.

9:00 A. M.—Bible Study, C. A. Young.  
9:30 A. M.—Appointment of committees and annual reports.  
10:00 A. M.—Historical Address, A. McLean.  
10:30 A. M.—Introduction of Missionaries.  
11:15 A. M.—Address, "The Gospel's Unceasing Aggressiveness," J. M. Van Horn.  
11:45 A. M.—Address, "Children's Day," A. M. Harvuot.  
12:00 Noon—Announcement and adjournment.  
2:00 P. M.—Prayer and Praise.  
2:10 P. M.—Address, "The Spiritual Expansion of Christendom," S. T. Willis.  
2:40 P. M.—Business.  
3:20 P. M.—Address, "Stewardship," L. M. Kniff.  
3:50 P. M.—Address, "Adoniram Judson," Albert Buxton.  
4:20 P. M.—Poem, "Heroes and Heroes," W. T. Moore.  
5:00 P. M.—Announcements and Adjournments.  
7:00 P. M.—Devotional Services.  
7:30 P. M.—Addresses by Returned Missionaries, James Ware, E. S. Stevens, H. H. Guy, F. E. Meigs, and Miss Josepha Franklin.

## Railroad Tickets.

and certificates should be deposited at the railroad office of the convention at once upon arrival. They will be executed by the joint ticket agent, and countersigned by the secretary of the convention, and can be called for the day of return.

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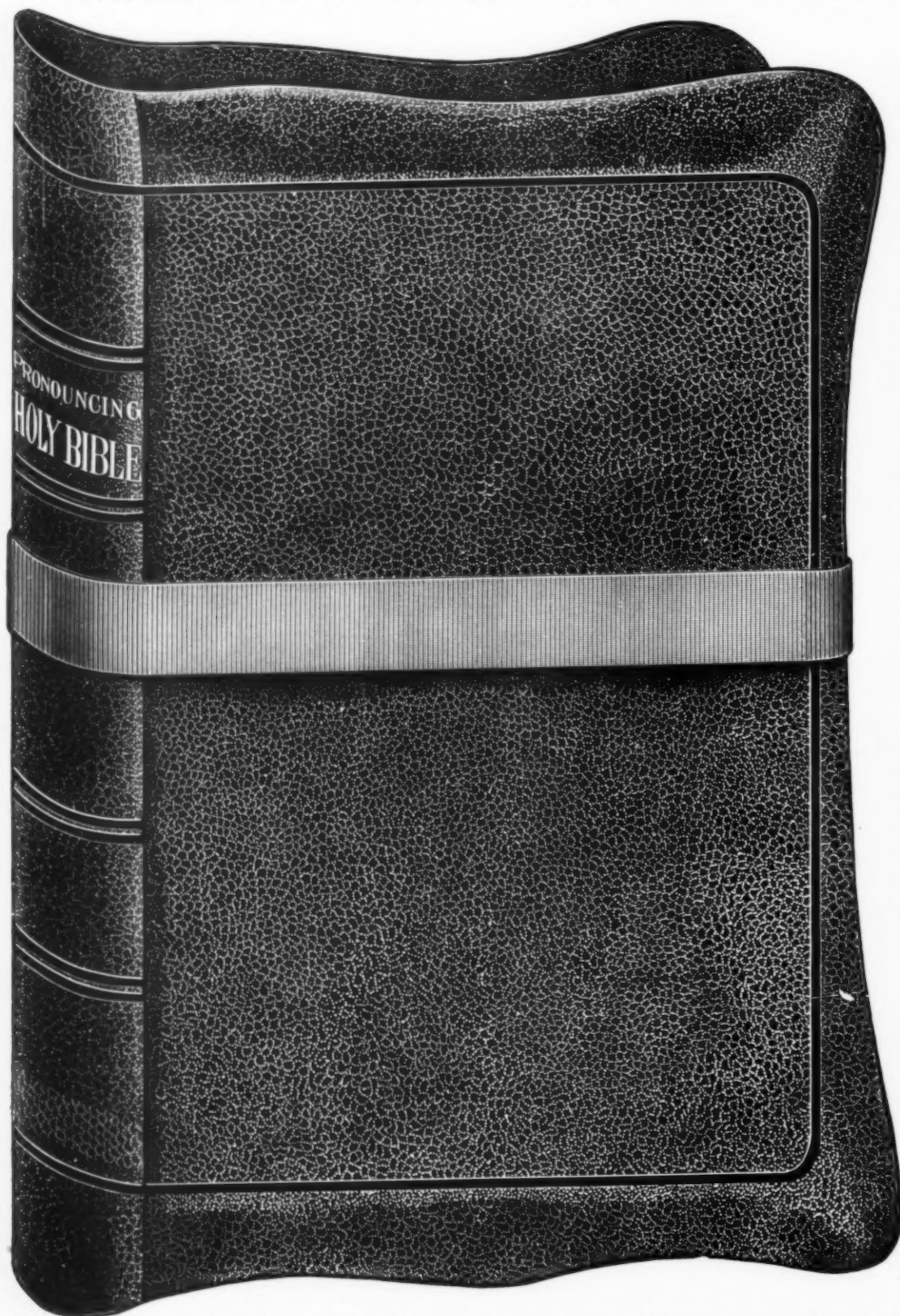
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